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THE

MISSIONARY HERALD.

VOL. XXIII.

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NO. 10.

American Board of Foreign Missions.

Palestine Mission.

CONTROVERSY OF THE MISSIONARIES WITH THE MARONITE PATRIARCH.

THE readers of this work are aware, that the missionaries in Syria have been strongly opposed in the distribution of the sacred Scriptures. The opposition has, for the most part, come directly from ecclesiastics who are in connexion with the Roman Catholic church; and what has not come from them directly, has been, not without reason, attributed chiefly to their influence as the primary cause. Indeed, we now recollect but three instances in Syria, where the Catholics were not the sole agents in the open hostilities directed against the circulation of the word of God among the people. The instances alluded to are, the order of the Greek patriarch at Damascus against receiving the books of the missionaries, or attending their schools, (vol. xxi. p. 271;) the arrest and imprisonment of Messrs. Fisk and Bird by the Turkish authorities at Jerusalem, (vol. xxi. pp. 33-37;) and the firman of the Ottoman Porte, of which there has been frequent mention in past volumes.

The opposition from the Catholics has assumed a great variety of forms; but the one of most importance has been that of public proclamations from the patriarchs of the several religious communities, forbidding the people to receive the Scriptures from the "Bible-men," or to have any agency in circulating them, on pain of excommunication.

Two of these documents have come into the hands of the missionaries, and translations of them, made by Mr. Bird from the original Arabic, have been forwarded to the Missionary Rooms. One, issued in March 1825, by the Syrian Roman Catholic patriarch, was inserted in vol. xxi. pp. 378, 379. The other, from the Maronite patriarch, had a somewhat earlier

date, but came into the hands of the Corresponding Secretary at a later period. Repeated allusions have been made to it: see vol. x. p. 215, and xxi. 315-318, 339, 340. To this circular the missionaries replied at some length in the Arabic language.

We shall lay before our readers the order of the Maronite patriarch, and such portions of the reply, of which we have a translation, as will comport with our limits.*

Order of the Maronite Patriarch against the Scriptures.

The apostolic benediction and heavenly grace descend abundantly and abide plentifully upon the souls and bodies of our people and of our flock, the children of our community, the Maronites, who inhabit the towns and villages in every region and of every rank and condition. The Lord God bless them. Amen.

First.—We desire, most earnestly, to hear of your wished for peace, and of your continued walk in obedience to God with all prosperity and peace.

Secondly.—We inform you, that the artful deceiver and enemy of all good and of the human race never ceases diligently and laboriously to infuse his mortal poison into the members of the mystical body of Christ, i. e. into the faithful sons of the Holy Church; and by all the means in his power to sow the tares of corrupt doctrine in the field of the Lord of Hosts. This he does sometimes by himself, and sometimes by means of his followers, the heretics, the impious enemies of the Romish church, the mother and mistress of all churches, and their guide; and thus, by deceit of various kinds, he leads Christians astray, and guides the simple into error and mistake. And now (may

* In connexion with the documents above named, the reader, who is desirous of ascertaining the spirit of the Roman hierarchy, should peruse the letters from Rome, published at pp. 108 and 109 of vol. xxi. Ed.

God confound him) he has instigated in these days some persons of the English nation, called Bible-men, who arrived in this country not long since, and have come to the village of Antoora under the character of missionaries of their corrupt faith, covered with sheep's clothing, but, within, are ravening wolves; and they have begun to travel among the Maronites of our community, pretending that they wish to amuse themselves and see the country, but their heart is full of evil and treachery; and they bring with them books of the Old and New Testaments, printed in various languages, Syriac, Arabic, and others. These are of different sorts, some of them replete with errors, and some of them correct in regard to what is printed; but they have omitted these seven holy and divine books; viz. Tobit, Judith, the Wisdom of Solomon, and the Wisdom of the son of Sirach, and Baruch that is united with Jeremiah, and the two books of the Maccabees; although these books omitted by them are received by the Romish church, and they who do not receive them as holy and divine are anathematized by the decision of the holy, general Council of Trent in its fourth session. Their object is to distribute these their books among our community of Maronites, whose faith is sound, founded on the rock of Peter, and who have never bowed the knee to the image of Baal. Their design in all this is nothing else than to cast the seed of doctrines subversive of righteousness into the minds of the simple, because they suppose that by this means they shall draw them, if possible, into their perverse design against the Christian faith. These deceivers know not that by the grace of God, the faith of our children of the Roman Catholic religion, founded upon the rock of St. Peter the blessed, cannot be shaken, though the winds of their corrupt doctrines beat against it. Therefore they do not desist from prosecuting to the utmost of their power their purpose, and that by various means and methods. At one time they make exhortations where they reside, and translate them into Arabic, and send copies of them to each of their friends. Now, they travel about among the people to deceive them; and now, they make a show of being charitable and compassionate to the poor, so that when they cannot effect their purpose by cunning, stratagem, and fraud, they think to effect it by money, (which may God prevent.) A thing which happens less frequently is, that they are engaged in buying up the Holy Scriptures of the Old and New Testaments printed in Rome, the

magnificent, (a thing quite insufferable,) and instead of these, distributing their books above mentioned, *gratis*, in order that, in the course of time, the true books of Scripture may no longer be found, and their books full of errors may remain instead of them. And not content with all this, they are continually going about, that, if possible, they may obtain some of the children of our people, and send them to their country, that they may there drink in the poison of these pernicious doctrines, and return to disseminate it among our people, the Maronites; and other things besides these, which we do not mention, for fear of being tedious.

When we heard of the arts and the blasphemous innovations of these deceivers, by which they degrade the Christian faith, and bring ruin to the Catholic religion and to the souls of men, fearing the increase of the error of these men, of whom the apostle says, "they will not endure sound doctrine, but after their own lusts shall heap to themselves teachers—and turn away their ears from the truth," so that souls are brought into danger of eternal perdition,—for this reason, we have been excited by our paternal zeal, and our pastoral office, which obliges us to be always watchful over the sheep entrusted to us by our Lord and Saviour Jesus Christ, and to meet this malady with an effectual remedy, since it needs the immediate application of medicine, for the strength of a violent disease does not admit of delay: for this reason, we say, being intrusted with the Lord's house, and desirous to cut off whatever causes perdition to men's souls, according to the words of the apostle, who says, "Put away from among yourselves that wicked person;"—we order and command, in accordance with the holy Council of Mount Lebanon, all our children of our community of Maronites, singly and collectively, of every rank and condition, whether ecclesiastics or laymen, monks or nuns, regular or secular, of whatever class, station, order, or place they may be; and we confirm this general decree by the word of the Lord, whose power is excellent; that from this time forward, let no one possess the books of these above mentioned persons, nor sell them, nor buy them, nor give them to others, nor look into them, nor read them from any motive or cause whatever it may be, even though we should admit that there are found among them correct copies according to that printed at Rome. And with whomsoever one of these books is found, whether of the Old Testament or the New, or books of

their prayers, or copies of their exhortations, or books of their society, or books composed by them against the Christian faith, we order that all these above-mentioned (books) be either burned in the fire by those who possess them, or be brought to us at the convent of Cannobeen, because we do not permit nor excuse their remaining with those who possess them. Therefore, we excite all our children individually and generally, and conjure them by the Lord, and warn them, that henceforth it is not permitted that any one of them should look into these books, or read them, or possess them, or sell them, or buy them, or give them to others, or esteem them as holy and divine, according to the sacred and universal Council of Trent, in its fourth session, and the sacred Council of Mount Lebanon, in the first chapter, 15th leaf, 11th line, and that to guard against false books, and the wiles of impious heretics as they have now appeared in this our country.

Neither do we allow any one, whoever he may be, of the children of our community, in any case to associate with the persons above mentioned in spiritual things, or in whatever concerns the Christian religion, as being present with them at their prayers, hearing their exhortations, or holding discourse with them in things that pertain to religion, and all things of this sort. Nor do we allow any one, whoever he may be, to study in their schools, or peruse their compositions.

And whoever shall audaciously act contrary to this our order ten days after its publication, and shall hesitate to comply with it, or shall hinder its execution, or shall retain the above named books, (which as we have heard were condemned by Pope Pius the VII, of happy memory,) or shall read the books of their society, or books composed by them against the Christian religion, or shall receive copies of their exhortations sent by them, or shall associate with them in spiritual things, or shall through obstinacy neglect to burn their books, or bring them to us, as we have ordered above, if he be an ecclesiastic, he is prohibited, *ipso facto*, from the exercise of his office, or if he be a layman, he falls under the excommunication, the absolution from which is reserved for ourselves: because against such things, occasioned by such persons, it is necessary to guard with the utmost vigilance, lest sound minds should be corrupted by these corrupt practices.

This is what it was necessary to explain to you, beloved, that you may

all be on your guard, lest strangers gain access to you who come to break up the fold of God. We well know the excellence of your piety, and faith, and obedience, and your indifference to the voice of strangers, particularly in such cases as this; and beseech the Most High that he will grant you all heavenly graces and gifts, that you may perform your several duties, and hear from his holy mouth that joyful sound, saying, "Come ye blessed of my Father inherit the kingdom prepared for you." This is what we wish for you, beloved, with cordial earnestness, and with all readiness we give you the apostolic blessing, doubly and trebly.

The Answer of the Missionaries.

A due regard to our limits will admit of only an abstract of the reply made by the missionaries, in Arabic, to the foregoing proclamation.

To the assertion of the patriarch, that the missionaries had come to Syria to distribute the Scriptures at the instigation of "*the enemy of all good*," the missionaries pertinently inquire, whether "*the enemy of all good*" might be supposed to be friendly to the distribution of the Bible; and they quote Eph. vi, 11—17, to show that the Bible is the means appointed by God for withholding "*the wiles of the devil*."

The allegation that the copies of the Scriptures circulated by the missionaries were "*full of errors*," is thus met in the reply:

Know then, that the Bible Society has begun a vast and glorious work. Its object is to present to all the inhabitants of the earth, in their own language, the word of God, pure, incorrupt, and free from all mere human compositions. The Bible Societies of England, Russia, America, Germany, France, and other countries, have printed within 20 years, about seven million copies of the Holy Scriptures, in more than 160 dialects, and they are now diligently engaged in preparing exact and faithful translations in all the remaining languages of the earth. In such an undertaking as this, it is not to be supposed that no mistakes should occur, especially at the commencement, but we can assure you that the Bible Society uses all diligence to render its translations perfect. In regard to the Arabic books which we have distributed in this country, the fact is simply this. At first the Bible Society purchased a few Bibles, supposing the translation, as it was an *ancient* one, was

also correct; but on learning that in the Old Testament there were mistakes, the Society resolved to reprint the Arabic Bible according to the edition printed at Rome in 1671.

At present, all the Arabic books which we distribute, whether Bibles, Psalters, or New Testaments, are exactly according to the above named Romish edition, and though there are errors in this translation, yet as it is received by the pope and the church of Rome, you certainly cannot reject it, unless you prohibit altogether the distribution of the Holy Scriptures.

Then follow their reasons for the omission of the "seven sacred books," or what are called the *Apocrypha*.

First; Christians received the books of the Old Testament from the Jews, and the Jews never received these books either as holy or canonical. Christ and his apostles often spoke to the Jews in favor of the Scriptures, i. e. without doubt, the books received by them as sacred, among which these seven books were never found.

Secondly; those books were not received by the first Christians as canonical. Jerome, who made the translation of the Old Testament from the Hebrew into Latin, which is now called "the Vulgate," and is the authorized version of the Romish church, says in his preface to this translation, (as printed at Rome by order of the pope, and reprinted at the royal press of France in 1653,) "The books received by us as sacred, are these; Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, Four books of Kings, I and II Chronicles, I and II Ezra, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, Malachi." After enumerating these sacred books, he says, "whatever there is aside from these, is to be reckoned in the Apocrypha. Therefore Wisdom, which is commonly attributed to Solomon, and the book of Jesus the Son of Sirach, and Judith, and Tobit, and Pastor, are not in the canon." In his preface to the book of Jeremiah, he says, "The book of Baruch, his scribe, which the Jews neither read nor possess, we have omitted." In his preface to the books of Solomon, he names "the book of Jesus the Son of Sirach, and another with a false title, called the Wisdom of Solomon;" and then says, "as the Church reads Judith, and the Maccabees,

but does not receive them among the canonical sacred Scriptures, so these two books may be read for the edification of the people, but not for confirming the authority of ecclesiastical doctrines." In his preface to Daniel, he says, "With the Jews it contains neither the story of Susanna, nor the Song of the three children, nor the fables of Bel and the Dragon." If then the Bible Society has taken away from the Bible seven sacred and divine books, St. Jerom did the same.

In "the Apostolical Canons" we find the names of the sacred books. In Canon 85th it is said, "the holy books, which it is necessary for you all to possess both clergy and laity" are so and so. "Among them are reckoned to Solomon three books, viz. Proverbs, Ecclesiastes, and Song of Songs." But here is no mention of either Wisdom, or the Son of Sirach, or Tobit, or Judith, or Baruch.

We find another catalogue of the sacred books in the Canons of the Council of Laodicea. (See Nos. 59 and 60.) "It is not permitted to read in the Church, Psalms that are in circulation, but apocryphal, nor any other than the canonical books. The canonical books are those of the two Testaments, the Old and the New." "All the books which it is lawful to read from the Old Testament, are Genesis, Exodus," &c. But no mention is made of Wisdom, the Son of Sirach, Tobit, Judith, or the Maccabees, while all the books are mentioned which we receive, all which the Jews receive, and all which Jerome has pronounced canonical.

They next quote from Gregory the Theologian, Amphilius, and Athanasius, and then proceed as follows:

If then, O patriarch, you blame us for omitting these seven books, you, at the same time, blame with us the ancient Fathers and Councils of the church. And why? That you may obey the decree of the Council of Trent, which was held only 300 years ago, which was neither an ancient nor a general Council, and which passed this decree in direct opposition to the primitive church, and the first Christians. Solomon has said, "Every word of God is pure. He is a shield unto them that put their trust in him. Add not thou to his words, lest he reprove thee and thou be found a liar." (Proverbs xxx, 5, 6.

The reply proceeds to notice the cardinal doctrine of the papists, that Peter was made supreme among the apostles, and the founda-

dation of the Christian church, and that the pope derives dignity and power from him, by regular succession, and a divine right: but the remarks upon this as well as several other points must be omitted. In the following extract, the reader is desired to notice the decree of the Council of Trent, which is a standing law in the Roman Catholic church.

Once more; in your Circular, you have forbidden your people to receive the copies of the Scriptures, even though correct according to the copies printed at Rome. At this we are not greatly surprised, for we well know that it is perfectly according to the sentiments of the Romish church. Among the decrees of the Council of Trent, we find the following. "Since it is manifest from experience that, if the Holy Scriptures are permitted in the vulgar tongue without distinction, more harm than good will, through the temerity of men, be the consequence: Therefore let this be left to the judgment of the bishop, or inquisitor, that with the advice and consent of the curate, or confessor, they may grant license to read, in the vulgar tongue, Bibles translated by Catholic authors, to persons whom they judge capable of deriving, from this sort of reading, not injury, but additional faith and piety—this license to be had in writing; and whosoever shall presume to read or possess these books cannot until he shall have given them up to the ordinary, receive absolution for his sins. All booksellers, who shall sell these books, or give them in any way in the vulgar tongue, without the above named permission, shall forfeit the price of the books, to be converted to pious uses by the bishop, and shall be subject to such other punishment for his faults as the bishop shall think proper. Even ecclesiastics may not purchase or read these books, except by permission from their prelates."

Thus speaks the Council of Trent; but what says our Lord Jesus Christ? When he was addressing—not priests, not his disciples merely,—but the Jews generally, when they rejected his doctrines, he said, "*Search the Scriptures;*" again he said, "*Ye do err, not knowing the Scriptures, nor the power of God.*" Peter says, "We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." "Blessed is the man," says David, "whose delight is in the law of the Lord, and in his law doth he meditate day and night." Paul says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for in-

struction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The Jews of Berea "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and *searched the Scriptures daily*, whether these things were so."

We beseech you, O patriarch, to give these suggestions a serious and impartial examination, and then to reconsider the assertions in your Circular. Do you love and desire to honor the Gospel of Christ? Be assured that to honor that Gospel, and publish it among our fellow men is the great object of our life. We are not ignorant that certain persons have endeavored to convince the people of the Levant, that the English have no faith, no religion. But let such persons know, that we constantly endeavor to regulate our faith and our practice by the Gospel of Christ, and to propagate Christianity, such as it was in the first ages and among the first disciples. We wish all men to know that they are miserable sinners, born in iniquity, by nature children of wrath, and that there is no salvation, except through the merits of Jesus Christ, and that in order to be saved we "must be born again, not of corruptible seed, but of incorruptible by the word of God." We wish not to destroy the churches of Christ, but to build them up in the most holy faith; for we can do nothing against the truth, but for the truth—knowing that we and they who cast out our names as evil, must all appear before Jesus Christ, "who shall judge the quick and the dead at his appearing and his kingdom;" who will render unto every man according to his deeds; to them who by patient continuance in well doing, seek for glory, honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath: tribulation and anguish upon every soul of man that doeth evil; but glory, honor, peace to every man that worketh good."

The Lord God, in his great mercy, prepare us for that day. Amen.

Beyroot, Jan. 1, 1825.

Remarks.

In a letter accompanying the foregoing documents, Mr. Bird remarks as follows:

The Reply has opened the eyes of numbers, and excited the rage and opposition perhaps of more; but if a spirit of inquiry is stirred up by it, we shall

expect some good result. Many question whether the Fathers ever wrote such things as we have stated, and above all, whether the Council of Trent ever enacted such laws. We think the people generally are in opposition, in sentiment at least, to the prohibition of the patriarch, which forbids their receiving the Scriptures, although according to the edition of Rome. They cannot see why truth should not remain truth, although coming from heretics.

BEYROUT.

EXTRACTS FROM THE JOURNAL OF MR. BIRD.

Continued from p. 271.

Oct. 10, 1826. Phares says, that his brother Galeb set off last evening for Cannobeen with the full intention of bringing his brother Asaad away. Mansoor, the elder brother, had written to the patriarch in the name of the whole house of Shidiah, requesting him to deliver Asaad to Galeb's care. Mansoor, however, still breathes threatening and slaughter against Asaad, if he should presume to return to us after being liberated. He urges against the protestants a new argument, viz. their pride; "for," said he, "they will have none but God himself to pray to, whereas we are willing to pray to the saints, and let them mediate for us." A youth, who once came here with Phares, but who did not so much as open his mouth on the subject of religion, has received from the patriarch a second letter of admonition and threat of excommunication on account of the circumstance.

15. Consul Barker arrived in the Seringapatam frigate from Aleppo, on his way to Alexandria.

16. Mr. Barker says, that the cases of Scriptures that were detained in the custom-house at Aleppo, two years ago, still remain there, but as a change is about taking place in the government, he hopes to succeed in obtaining their release. At the present time, no difficulty would probably be found in introducing them at Beyroot, could they but be brought hither. The vessel has brought a severe letter of reprimand from Constantinople to the pasha of Acre, for his false charges against consul Abbott, particularly in regard to the late visit of the Greeks.

The child of bishop Carabet is very sick, and we had this evening, for the second time, prayers in Arabic in his room, on that account. The bystand-

ers were addressed also on the subject of death, and appeared solemnly interested.

19. Galeb has returned from Cannobeen unsuccessful. The patriarch's answer to the letter from the house of Shidiah is in these words (after the usual salutations.)

"We have received your epistle and understood all its contents. Your relation Galeb has also been here, and he too has informed us of your wishes. With regard to Asaad he needs no medical aid whatever as to his body, he being at the present moment in the most perfect health; therefore give yourselves no uneasiness about him in this particular. But as to other particulars, the Lord look down and pity. Our son Galeb has seen him with his own eyes. 'The blessing be upon you.'

It seems that Galeb gave as a reason for Asaad's removal, that of his needing medical aid. In giving this reason he may have been sincere, since it has often been reported that he was laboring under a bodily, and especially a mental disease. Galeb says that his Holiness seemed embarrassed with the subject of the application, remaining often silent to his questions, sometimes consenting, and then again refusing to give up "the wretch." In fine, he put Galeb's baggage out of the room, shut the door in his face, and sent him off without suffering him to take leave of Asaad. It is well understood that Tannoos, though he joined outwardly with the rest in sending for his brother, yet sent a secret messenger to prevent Asaad's liberation. The patriarch is also under the influence of a certain priest of his, who is a half lunatic, a staunch bigot, and a bitter enemy of Asaad: this man told the patriarch that so many suspected youths had lately gone out from the college of Ain Warka, if Asaad should get his liberty, and spread abroad his poison, the pope would hear the news at Rome, and, thinking the fault was in the college, would send and break it up. Galeb seems to have returned with a spirit of decided opposition to the patriarch, and ready to take any measures to free his brother.

20. Mr. Nicolayson returned from his tour, leaving Mr. McPherson at Haifa, not having been able to proceed to Jerusalem on account of the disturbed state of the country.

25. Received a letter from a youth professing to have been much affected by the various exhibitions he had seen of protestant doctrines and wishing to be connected with us in some way in which he could be receiving further instruction. He closed his communica-

tion by begging me to send him a Bible under seal.

26. Galeb and his cousin Asaad have been to the emeer B. to represent to him Asaad's case, and beg his interference. They told him that Asaad was not mad, nor so bad as had been represented, but that he merely understood a few passages of the New Testament differently from the church. "What is that New Testament," said the emeer. "These English books are dangerous things. Asaad had better let them altogether alone." They presented the prince with a written statement of facts respecting Asaad's condition, saying that he had been put in chains, &c. beaten, and taken sick in consequence, and they could not tell what might next befall him. They therefore hoped the prince would grant their petition to set the prisoner free, under their united bond that he should not return to Beyroot. The prince would not accept their bond, saying it would be impossible for them to keep him. If he escaped two or three times from Cannobeen, how much easier would he find it to escape from Hadet, and let him once get to Beyroot, and perhaps not even the pasha himself could get him away. In short, he could do no more than to write a letter to the patriarch to keep a good watch over Asaad, and see that he was treated humanely.

Phares asked his brother Galeb, on finding he returned without Asaad how long the patriarch intended to keep Asaad in custody. He replied, "until the time should be out for which Bird has hired his house in Beyroot, when he intends to take measures to prevent his hiring another." When I expressed my surprise at so foolish an idea as the patriarch's preventing my hiring a house, Phares observed, "do you not know how much they strove to get you out of the house last spring? The bishop of Beyroot was here on that business, and was interrupted in his plan only by the coming of the Greeks." The infant of Carabet left this world, as we hope for a better.

28. J. Lefluy arrived from Hosbaia, where he had been to establish schools. This is a large village on the road from Sidon to Damascus, and within that pashalic. He found the Greeks, and even Moslem princes, greatly rejoiced at the idea of such a school as he proposed, and of their own accord they proposed to defray the expense of the house in which the school should be kept. A second school was established at Memas, in the same neighborhood. These, together with one which has

been in operation about two months at Idady, make three in that vicinity, all under very favorable circumstances. We commend them to the Lord and to the prayers of his people.

Nov. 1. Phares writes that he wishes to leave his present situation, that his past life fills him with grief, and he longs for an opportunity of reading the Gospel openly in the sight of men.

2. The youth mentioned Oct. 25th, came on a visit. He read me a short composition he had written in the form of an address to the patriarch on the subject of the errors of the church. His mind seems open to instruction, but as yet he has made little progress. He thinks of coming to take a house in Beyroot.

7. Phares proposed to go to Acre and see if any thing could be done with the pasha in favor of his brother. He expressed an earnest desire to be useful in some way in spreading the Gospel; said he was disposed to sell all his little property, and give it, together with himself, to the society by which we were employed.

9. The youth of Thursday 2d, came again, and furnished an opportunity for a long conversation with him on the nature of the Gospel, and the way of salvation by the blood of Christ. To this grand subject we wish to direct the attention of every such visitor. We wish the people to understand that we came hither, not for the purpose of conquering in disputes, and setting up a party, but for the purpose of saving souls; not to proclaim that we are right, but that the *Bible* is so. Many came with suspicious motives, and say they wish to become *English*, as they term it. To such we generally reply, that all we want of them is, that they should go home, mind their business, read the Gospel, and walk according to it, shewing them, at the same time, some proofs from the Gospel that they are dead in sin, and must be born again, or be lost.

Paid a visit to the school in Beyroot with brethren Goodell and Nicholayson. A sermon was read to the boys by Asaad the Greek youth living with Mr. Goodell. This sermon Asaad had translated with our assistance from the English of Dr. Burder, and is entitled, "A new heart the child's best portion." During the reading, a Greek catholic priest chanced to come in, who, after making some little errand of business with one of the children, sat down and listened. He however, soon rose and left us, muttering some things apparently in token of disapprobation,

10. Visited with Mr. Nicholayson a

young Jew, who had just arrived from Damietta. A Jew of our acquaintance who informed us of his arrival, boasted of him as a man of profound learning, and whose sole business was study. He rose from his couch as we entered his room and conversed very civilly with Mr. Nicholayson in German, and with us both in Italian; shewed us some of his rabbinical books which he said contained a fund of wisdom that was inexhaustible; spoke of the great ignorance of men, especially of many who made high pretensions to wisdom, enlarged on his intimacy with the Swedish ambassador late of Constantinople, and the hourly calls and deep questions with which he was honored while at Damietta. He is to call and see us on the coming Sabbath, when we hope to have some more conversation with him.—We hear that Jerusalem has surrendered to the pasha of Acre.

12. The Jew came according to his appointment, attended by four or five other Jews from the city. It was near the time of our Arabic reading service, and as the Jews seemed a little shy of attending this service in so public a manner, Mr. Nicholayson conversed with them in a room by himself. The result was a painful one. The Rabbi seems to aspire at nothing higher than to be thought a philosopher; spoke often of the four elements and the connexion they had with the four divisions of the globe, and with the nature of the four classes of men inhabiting these divisions. He did not deny that the Messiah was to come, but denied that the salvation of men would be any part of his object in coming. When Mr. Nicholayson insisted on the wickedness of men as a proof that an atonement was necessary, he denied that this wickedness was so very extensive as he would represent. For his own part instead of needing any divine interference to make him love God with all his soul and might and mind, he found it impossible not to love him so. He has hitherto travelled chiefly or wholly by the help of the charities of his brethren, but he remarked that he finds the Jews in this quarter too poor to support him.

13. Held a meeting for prayer in expectation that Mr. N. will leave to-morrow for Safet, where he expects to spend the winter. We endeavored to commend him in earnest intercession and brotherly love to Him, who, we believe, has called him to this difficult and laborious work. He will have need of all that wisdom, and prudence, and patience, of which he seems to be endowed with an uncommon share; but with

all his discouragements, through divine grace we trust he will not labor in vain.

14. Phares returned from Acre, having entirely failed in the object of his visit.

15. Mr. N. set off this morning. He takes with him a Maronite youth, who gives us some proofs that his heart is affected by the truths of the Gospel.

Two men from Hadet brought us word that Tamoos and Mansoor, brothers of Phares, had discovered that he had gone to Acre, and were greatly enraged. The former had gone to Der El Kamr, with the object, it was supposed, of begging the chief prince to interfere in preventing Asaad's liberation.—For fear that harm might be done to Phares, should he go to his home, he will stay a few days with us. It might be expected, with all this settled spirit of opposition which Phares finds on every side, that he would be disheartened; but he seems rather the more established. "I bless God," said he to day, "for two things; first, that I was born a Christian, and not a Jew, or Moslem, or heathen; and secondly, that God has been pleased to send to this country protestant missionaries."

Moses the Jew, attended as usual our Arabic reading service, bringing with him one of his relatives, an intelligent boy, who translates Hebrew into Arabic with fluency. This man for some months has been very forward to cultivate an intimacy with us. He has brought us a number of purchasers of Hebrew Scriptures, has brought us cloths and other things to sell, has brought us Jewish visitors, and has come twice to visit us with his wife and children. We also, with wives and children, have, at his earnest solicitations, returned his calls, and been entertained with marked attentions. At almost all these interviews we have, more or less seriously, exhorted him to embrace the Gospel, and trust in the Messiah whom his fathers crucified. We cannot tell what object he has in view, nor what will be the end of this intimacy. He is excessively ignorant of the Scriptures, and strongly attached still to his superstitions; but instead of being shy, or irritable, when the subject of religion is introduced, he seems rather to solicit conversation, and furnishes us with every opportunity we could wish for explaining to him the truths of the Gospel.

19. The youth mentioned the 9th instant, came again to day. He says that a bishop has come down from Canobœen, probably about the affair of Asaad—that letter has been received from the brother Galeb, from which

it appeared that he had as yet accomplished nothing towards the liberation of Asaad, and that the brother who had been to Der El Kamr had returned, but it was not known what he had done by his visit. This youth, three days ago, sent back a Bible and two copies of the New Testament, which he had borrowed of us. The reason was that he was told by a relative of his, that his priest was overheard accusing him before the emer of the district, of having in his possession some of the English books. The emer replied, that he would send and search his house. A young Armenian, with whom we have before been somewhat acquainted, was a week ago taken sick in town, and as he was a stranger, Jacob Wortabet invited him up to his house that he might be better attended. He seems to have still a strong fever, and is very much reduced. To day, thinking he may not recover, he made a disposal of his little property, giving it to the use of this mission. He seems, moreover, to have been persuaded, through the conversations of his two countrymen residing with us, that the way of salvation is not by money, or priests, or saints, but by faith in Christ Jesus, to whose grace we can only command him.

This young man died soon after the above date. Some account of him was inserted in the number for July, pp. 201, 202.

21. We have reading in the scriptures at my house every Sabbath, accompanied by prayer, in which about 20 natives are present, most of whom read, and all are at liberty to make what remarks and ask what questions they choose. Another similar exercise is held at Mr. Goodell's, close by, every evening, when all the Arab part of his family, and such of mine as can go, are present, and frequently four or five neighbors come in. This little circle often reminds us of the conference meetings we once enjoyed in America. Beside these, we have almost daily calls from neighbors and foreigners, to whom we have abundant opportunity of making known the glad tidings of the Gospel. When the time will come that we can venture to appear abroad as *field preachers*, we know not, but when the door shall be open for this sort of labor, I hope we shall have grace to enter it without delay.

EXTRACTS FROM LETTERS OF MR. GOODELL TO THE CORRESPONDING SECRETARY.

Mr. Goodell states, under date of Feb. 13th, that the wives of Carabet and Wortabet were

admitted to Christian fellowship at the Monthly Concert in that month, making five natives of the country received into the church, during the year previous; that their enemies had come out against them in great wrath, endeavoring, though in vain, to cut them off from intercourse with the people, and from the necessities of life, and thus to drive them from the country; that, however, very many continued to hear them gladly; and that their prospect were never more cheering.

"The constancy and firmness of Asaad Shidiak," says Mr. Goodell, "have emboldened a few, who are connected with us; and if their boldness increase in time to come, as it has increased for several months past, we shall soon have to hold them back with both hands from martyrdom. Oh, it is good to see men not counting their lives dear, especially when we see so much reason to believe that the fires of persecution may soon be lighted here. The situation of our beloved brother Shidiak is said to be less distressing at present, than formerly, he being allowed a little meat once a day with his bread. The people cannot be persuaded but that we have used magic with him; for to beat him, they say, has no more effect upon him, than to beat a stone. The people also insist upon it, that we use some sort of enchantment with all who come to our houses; for, they affirm, that one visit to us is enough to change their whole mind in religion.

The word of the Lord has certainly been very powerful and full of ~~majesty~~ in Beyroot during the past year. There is, of course, great indignation. When those who are connected with us, go into the city, some spit in contempt of them; others point with their finger, and clap with their hands, and call them by all sorts of opprobrious names. And even we ourselves have to submit to the haughty silence and scornful looks of many in the lowest grades of society. But all this, together with the misrepresentations, and slanders, and base ingratitude of others, we bear, I trust, with some degree of patience, humility, and even joy, for the sake of Him, who "was wounded for our transgressions, and bruised for our iniquities, and withheld not his face from shame and spitting."

From a letter of Mr. Goodell, dated March 6th, and received since the above was sent to the printer, the following notices are derived.

Yesterday was the Monthly Concert. We made it a day of fasting, and com-

memorized the death of our Lord. At nine in the morning, nearly 20 Arabs assembled at my house for prayer. We read the 1st chapter of Nehemiah, the 9th of Daniel, the 58th of Isaiah, and part of the 6th of Matthew, and remarked on the nature of true and acceptable fasting and prayer. Prayers were offered in Arabic by Wortabet, bishop Carabet, Mr. Bird, and Mr. Nicolayson. This was probably the first day of fasting observed in a serious manner, ever witnessed by the Arabs. "Behold in the day of your fast ye find pleasure, and exact all your labors,"—could never have been more true of the Jews of old, than it is of the nominal Christians who now inhabit this country.

The missionaries present on that occasion, besides Messrs. Bird and Goodell, were—Mr. Smith, American missionary, who had arrived on the 18th of February, having left Egypt on the 30th of January, and travelled across the desert to Arish, Gaza, and Jaffa, and from thence by water to Beyroot—Mr. Nicolayson, of the London Jews Society, who had been some time in Syria—Messrs. Gobat and Kugler, destined for Abyssinia, and Mr. Mueller, missionary for Egypt, all of the Church Missionary Society, and the companions of Mr. Smith, in his journey from Cairo. They were favored, also, with the presence of an Abyssinian, who had been sent to Egypt by the king of Abyssinia to procure a bishop for the church in that country, and had accompanied the missionaries from Egypt. Of this man and his embassy, we shall relate some striking facts on a subsequent page. Mr. Goodell says, "'He is black, but comely,' possessing, to appearance, the graces of the Holy Spirit."—The missionaries above named, all took part in the services of the day.

It was pleasing to reflect—says Mr. Goodell—that among those who surrounded the table of the Lord, were individuals who belonged or had belonged to the Episcopal, Congregational, Lutheran, Reformed, Moravian, Latin, Armenian, Greek Catholic, and Abyssinian churches. Indeed we were from Europe, Asia, Africa, and America; spoke about as many languages as were spoken on the day of Pentecost; and represented almost all the principal denominations of Christians in the world. But though we were literally from the four quarters of the globe, and represented so many churches, and spoke so many languages, we were in all but sixteen souls.

Our enemies—he adds—continue to devise evil against us, and think it very strange that they, being many thousands, cannot counteract the influence of two strangers, who seldom go out of doors, and who can speak the language of the country only with stammering tongues; and also that they can find no means of destroying us.

It is written, "One shall chase a thousand, and two put ten thousand to flight." And whenever it pleases God to protect, by his Providence, and assist, by his Spirit, any of his faithful missionaries, their relative moral power among the enemies of truth and piety, will always be great. So it was with the apostles: so it was with Luther and his associates: so it was with Calvin and Knox: and so it has been, indeed, with the true Church in all ages. The enemy wonders that he cannot prevail against the little band: but were God to open his eyes, as those of the servant of Elijah were opened when that prophet was in the midst of foes, he would, perhaps, behold that little band surrounded, as the man of God was, by horses and chariots of fire. 2 Kings vi, 17. Surely the history of the Church as divinely written in the Bible, and its history ever since, and its present experience, and the experience of individual Christians, authorize us to believe in particular interpositions of Providence, for the aid and protection of the servants of God in the performance of their duty.

EXTRACTS FROM A LETTER OF MR. SMITH TO THE CORRESPONDING SECRETARY.

Account of Giris, an Abyssinian.

In the preceding extracts from Mr. Goodell's correspondence, it was mentioned, that an interesting native of Abyssinia accompanied Mr. Smith in his journey from Egypt to Beyroot. His object in coming from Abyssinia, and his character, are there also noted; but they are more fully described in the following extracts from a letter from Mr. Smith, dated Beyroot, March 1, 1827.

Messrs. Gobat and Kugler were directed by their Society, after staying a while in Egypt for the purpose of learning Arabic, and if possible Amharic, to proceed by the first convenient opportunity to Abyssinia. In the mean time, God in his providence had given them a call almost as striking, as that which Paul received to go over into Macedonia. They had sought for a

teacher of Amharic in Cairo, until they despaired of finding one, and when I arrived in Egypt, were about leaving that country for Palestine, to see if one was not to be found in the convent at Jerusalem; indeed one of them, Mr. Kugler, had already gone to Alexandria, and the other was to follow in a few days. But just as he was leaving Cairo, he was told by a friend that there was an Abyssinian in the Armenian convent, who had come to Cairo for a patriarch, and was invited to call and see him. He did so, but found him reserved, and little disposed to talk. He however called again the next day, and presented him with a copy of the Gospels in Amharic. In this they read, and over it they formed their acquaintance. The Abyssinian immediately threw aside all reserve, treated Mr. Gobat as a most confidential friend, and invited him to accompany him back to his country.

It appeared, that the last patriarch they received from the *Coptic* church, for drunkenness and other vices had been expelled the country, and had provoked the nation to break off their connexion with the See of St. Mark, from which they had always received their patriarchs, and to apply to the *Armenians* to give them a head to their church, and that this man had been sent by the king on this business, with a present to the pasha of Egypt, and a request that he would protect them on their return. Thus, in company with him, there was an opportunity, such as rarely happens, of going in comparative safety, with all the advantage of being introduced to the nation by one in favor at court, and who had pledged himself to do all he could for them.

Mr. Gobat immediately took the Abyssinian to his house, and wrote to his colleague in Alexandria to return. Happening myself to be in that city at the time, I accompanied him to Cairo, and lived with them and their Abyssinian until we all left for Syria.

If this man is a fair representative of his nation, our brethren's lot is cast among a most interesting people. For frankness of heart, and strength of attachment, he excels even the idea I had formed of a simple hearted Abyssinian. His attachment to the Bible is very strong, and he is highly gratified to obtain any part of it in a language he can understand. It was very pleasing to hear him, when confined to his bed by sickness, call for his Gospels, and to see how diligent he was then, and at all other times, in reading them. Indeed, while with us, he has spent a great part of his time in perusing the word of God,

and so familiar has he become with it, that when any religious remark is made to him, he is very frequently ready with some parable, or some saying of our Saviour, to confirm it.* In his willingness to be taught, and readiness to believe, he has often reminded me of the Ethiopian eunuch. Whenever he is pleading for any of the errors of his church, which, however, he very rarely does, an appeal to the word of God always satisfies him, and closes the argument.

When asked one day by a friend, who had become much interested in him, whether all his countrymen were good like him, he replied with much simplicity, "Am I good? I am not good; Christ is good; I am wicked"—a confession of personal unworthiness, almost never heard in these countries, but one which he has frequently made of his own accord; and his frequent declarations respecting the excellence of the Saviour are such as are rarely heard, except from those whose hearts are touched with his love.

One evening since he has been in Beyroot, we made him acquainted with the case of *Asaad Shidiak*. He knows but little of Arabic, and at first did not understand us; he would have it, the man was punished for *not* reading the Bible: but when he did understand, it was very affecting to see how strongly he felt. He could use but few words, but every feature spoke his feelings more eloquently than language could do. He seemed to lose all command of himself, and flew from one to another of us as we were standing about the room, laboring to express his abhorrence of such an unheard of persecution. "What," said he, "for whom was the Bible written? was it not written for all men? and is a man to be persecuted for loving and reading it? Such a thing I never heard of in my life before. Is it in this country such things are done? I will go back to my country tomorrow; there all may read the Bible.—*We must all pray for that poor man.*" He is much pleased with our frequent meetings for prayer and for reading the Scriptures. We deeply regret that he is so little acquainted with Arabic as not to be profited by them, and as to prevent our becoming fully acquainted with the state of his heart. Our brethren here say, he seems to be such a man, as they have in vain sought for in all this country, one who fears God, and is ready at once to receive his

*It is pleasing to learn from him, that the Amharic Gospels, as printed by the British and Foreign Bible Society, are perfectly in the dialect of his country. He finds not a word that he does not understand.

word with gratitude and joy. The name of this interesting Abyssinian is *Girgis*, (in English, *George*.)

I hope you will excuse me, Sir, for saying so much respecting one man. I cannot but hope many will be found in his country like him, and think that all Christians should take a deep interest in a mission designed to revive pure religion among so interesting a people. In attachment to the word of God, and reverence for it, I believe he is like many of his countrymen; strange as it may seem, considering that they have it only in a language that they do not understand, and of course are in great darkness respecting it. With this advantage, the missionary may, if God smile upon his labors, easily undermine the various errors into which this, in common with all its sister churches in the East, has fallen. They are represented as being fond of learning, and conceiving strong attachment to those who will teach them. Indeed strong affection and honest fidelity are the well known characteristics of the nation; at least well enough known to bear their regular premium in all the slave markets in the East—those horrid places where human qualities are placed upon a level with those of brutes, by being estimated in dollars and cents. At present, according to Girgis, about half the people can read, although they have no books except in Ethiopic, which to them is a dead language. He represents his countrymen as depraved and ignorant. It is well known, that polygamy is very generally practised among them. The king himself almost equals his pretended ancestor, king Solomon, in the number of his wives. The Church, however, acknowledges but one as a lawful wife. In their reverence for the Virgin, in the number of their saints, and the strictness of their fasts, they exceed even the Romish church. Some have gone so far as to declare the Virgin to be a fourth person in the Godhead; but it is pleasing to learn from Girgis, that this glaring error had given rise to an opposing sect, who say she ought not to be worshipped at all.

He himself, while with us, pays no regard to the fasts, and the name of the Virgin he had hardly mentioned. Once, indeed, he contended strenuously for her perpetual virginity, but when showed that the Bible left it doubtful, he allowed that it was a matter of no consequence.

It is a fact of considerable importance, that the intrigues of the Jesuits are not remembered to excite any jealousies unfavorable to our brethren; at

least this man, although he knows such men were once in his country, seems not to be acquainted with any of their iniquitous manœuvres. He was not, indeed, aware, that such a person as the pope existed.

MALTA.

OBITUARY OF MRS. TEMPLE.

A notice of Mrs. Temple's death was inserted in the number for May, p. 164. Since her decease, which occurred on the 15th of January, Mr. T. has been called to bury his two youngest children. Under his repeated bereavements, he may be allowed to give utterance to some of the mournful feelings of his heart, and thus secure the consolations afforded by the sympathies and prayers of his brethren. From a letter to the Assistant Secretary, dated May 20th, the following passages are extracted.

Within the last four months, I have heard the voice of the Lord and felt the blow of his hand in another manner, than I had ever before heard the one, or felt the other. He has spoken to my heart; he has laid his hand heavily upon me. Death has swept away, one after another, one half of my family; and now, instead of seeing the cheerful countenance of my beloved companion, and having my children about me, I find myself in a house made desolate, and surrounded by walls whose very silence tells me in the most affecting manner, that the best friend I ever had is gone to sleep till the heavens shall be no more. You can easily believe me if I tell you, that I am sometimes sad: I am happy to say, however, that I am never disconsolate. You knew a little of my companion, and can therefore form some faint idea of what I and my two surviving little boys have lost.

But I would not dwell on this loss. I would rather think and speak of the infinite gain to her of being permitted so early to depart and be with Christ; which is so much better than to remain on earth. Her departure has made me feel more deeply than ever before, that this world and all that belongs to it is vanity. The glory of the earth has in some good measure faded away from my sight. I wish I could say, also, with truth, that the cloud which once hid the glories of heaven from my view, has retired, and left me to enjoy an open vision of that world, which keeps its gates open day and night to receive the redeemed as fast as death dismisses them from among us here below.

Mrs. Temple is well described by Mr. Jowett, in the following language : "She was a woman," he says, "whose adorning, it may be truly said, was the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

The brief account of the last days of Mrs. Temple which follows, is derived from the journal of her husband, transmitted for the perusal of her friends.

Her disease, which was the consumption, did not assume a very threatening aspect until the first of January, when she suddenly apprehended herself to be dying. On reviving a little, she desired Mr. Temple to read the passage of Scripture in which our Lord promises to manifest himself to his disciples as he does not to the world. This request she made because her mind, owing no doubt to the influence of disease, enjoyed not its usual light and consolation: but the reading of that promise afforded considerable relief. On the 3d of January, she wept abundantly while speaking of the supposed hardness and insensibility of her heart. The next day she said, that her strongest evidences of piety consisted in the love she had felt, for many years past, towards the children of God.

Jan. 7. She told me—says Mr. T.—that, during the last night, she had been favored with some consoling thoughts of Christ, while recollecting what he said about the last day, when he will call his people the blessed of his Father, and invite them into his kingdom, because they had shown their love to him in their kindness and attention to his disciples who were suffering on earth.

9. About one in the morning, she sent for me. I found her greatly distressed, both in body and mind. Appropriate medicines soon relieved the former: but she said, "all is dark." I offered many short petitions, which she repeated. After some time passed in this manner, I told her that God was particularly glorified, when we trusted in him without knowing what would become of us. Abraham trusted in God, when he was going into an unknown country, and Job said he would trust in God though he should slay him. I then repeated a great number of promises, both from the Old and the New Testaments, and besought God that he would enable her to embrace them by faith. This seemed in some measure to console her.

10. I read to her the declaration of our Lord, John iii. 14; "And as Moses

lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on him should not perish, but have eternal life." She seemed to embrace this declaration with a most affectionate interest. In the afternoon she said, "I have been meditating on that hymn, which begins thus—

My soul, come meditate the day,
And think how near it stands; &c.

She then desired me to read the whole hymn, which I did, while she listened with the most solemn attention.

12. In the afternoon, I told her I had just heard that six Jews at Constantinople had become hopefully pious, and that three of them had been baptized in the name of our Lord Jesus Christ, and that great work seemed to be begun among them there.* I then asked her, if she did not rejoice at hearing such an agreeable report. After a few moments she said, "I do rejoice—I rejoice that the kingdom of the Lord is building up." I then asked her whether she was willing to die. She said "Yes;"—but oh for one kind assuring word." She then desired me to repeat the words—

Oh if my Lord would come and meet,
My soul would stretch her wings in haste; &c.

and then, apparently cheered by a view of him by faith, she said, "I can rejoice in him: may I not forget myself, and rejoice in him?"

In the evening she seemed refreshed when informed that Mr. Jowett and Mr. Keeling* had come to unite with me in praying for her. She desired me to express her Christian love to them, but said she was too weak to see them.

13. About noon she said to me, "I wish to tell you what an interest I feel in Mr. Keeling's chapel, as a place where God manifests his presence, and where I trust many precious souls are to be born again." She had been reminded of this chapel, by the mention of some persons who attended there.—When it was said to her that one with whom she was acquainted had neglected the public ordinances of religion, "Tell her," said Mrs. T. "that she is preparing bitterness for her cup by living in this manner."

On the 14th, the day before her decease, the Lord's Supper was administered to her, in compliance with her request. Having mentioned this fact, Mr. T. adds:

* See pp. 239, 240, 252—255. Ed.

+ Mr. Keeling is a Wesleyan Methodist missionary at Malta. Ed.

I spent the whole of this day with her in prayer, in reciting the great and precious promises of the Gospel, and in such conversation as seemed to me to be best adapted to promote her edification. When I had been enlarging on the glorious perfections of God our Saviour, his abhorrence of sin, his love of holiness, his love of sinners, and the mediation of Christ at the right hand of the Father, where he ever lives to make intercession for us,—she said, with emphasis and animation, "Speak to me concerning God as long as I live."

15. Early in the morning, she expressed a desire to see Mr. Jowett. He had come yesterday afternoon, but she was not able to see him. He came again this morning as soon as I sent for him, and conversed with her some time, and then prayed. He spoke of Christ as the good Shepherd, who says, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life; and they shall not perish, neither shall any man pluck them out of my hands. My Father that gave them me is greater than all, and no man is able to pluck them out of my Father's hand." This conversation had a soothing effect on her mind; for she then felt herself to be a poor wandering and lost sheep, and the thought of Christ as the good Shepherd, and the assurance given by himself that nothing should, or could, pluck one of his sheep from his hands, seemed to carry a thrill of serene joy into her heart.

Mr. Jowett kindly repeated his visit in the course of the day.

About nine in the evening—continues Mr. Temple—the tokens of approaching dissolution became manifest. After a little time, I said to her, "My dear, I think you are dying." She replied, "I know it." I said, "Shall I pray with you once more?" She said, "Yes." It was now near ten o'clock. I knelt, and in the prayer quoted the triumphant language of Paul to the Corinthians, "Oh death, where is thy sting? Oh grave, where is thy victory? The sting of death is sin, and the strength of sin is the law, but thanks be unto God, who giveth us the victory through our Lord Jesus Christ;" and then added a petition, that she might be enabled to use this triumphant language now she was passing through the valley of the shadow of death. I had no sooner uttered this petition than she said, with difficulty, but distinctly,—"*I thank him, he does give me the victory.*"—I then

gave, as I trust, hearty thanks to God for this great mercy.

From this time, until all evidence of consciousness and of life ceased, which was not long after 11 o'clock, her mind was preserved in a state of great tranquillity, which rested manifestly on faith in her Lord and Saviour.

Osage Indians.

LETTER FROM REV. W. F. VAILL TO THE CORRESPONDING SECRETARY.

Mr. Vaill returned to Union from his late visit to the eastern States, near the close of April last, having been absent about thirteen months. This time he spent, as most of the readers of this work are aware, in visiting Auxiliaries and Associations, exciting the sympathies of the Christian public in behalf of the Indians, and promoting the general objects of the Board. The following account of the state in which he found the mission on his return, and of the principal events which had happened during his absence, will be interesting to his friends, and to the friends of missions generally.

Such afflictions and losses as those with which the Lord has seen fit to try this mission, should admonish his people that in evangelising the world, they have undertaken a great work. They should calculate on encountering difficulties and meeting with disappointments. But instead of being disheartened, and quitting the service, they should be induced to increase their efforts as the exigency demands, and prepare to continue them as long as they shall be needed.

Hostilities among the Natives.

Union, July 14, 1827.

My dear Sir,

I left Union for the east, March 20th, 1826. The mission was never more prosperous. The school was increasing; and in May following, the number of Indian children amounted to 50. Its secular interests were also in a good state. But soon a series of reverses commenced.

The Cherokees were threatening the Osages with war when I left the country. That difficulty, however, was in a measure overruled through the kind interposition of Providence, and it seemed probable that the hostile feelings would subside; yet the

Delawares and Piankashaws, and others from White River and the south of Missouri, came and caused constant alarms. Several times the settlement at Hopefield was abandoned in haste, the settlers all fled for refuge to Union, and when they reached us, they were so full of fear that they would rush into our houses, push their way up chamber, and crawl under the beds for safety.

This they acted over several times, and then they would lie about our yard, and live on the mission, giving immense trouble. Add to this the Frenchmen who had Osage wives and some children in school, would also come with their families to the number of five or six at once, and spend whole weeks around us, fearing to go away, till Col. Arbuckle kindly took them into the garrison. In this way the Indians were alarmed, and the mission annoyed, till they fled into the prairie and joined the main body of the Osages. This caused a diminution of the school.

Though they had repeatedly said that their children were safe at school, yet when they came to remove, the greater part took away their children; and the number was soon diminished from fifty to twenty. Nor are we to blame them greatly for this; for though they received assurances from us, that their children would be respected while with us, yet the enemy had already come and pillaged their settlement within four miles, had killed cattle and hogs belonging to the mission, and spies had even been seen within sixty rods of the mission houses, watching our movements. In all this we may perhaps find some apology for their fears.

Indeed it is hardly possible to conceive the fear and consternation in which these, and perhaps most Indians are, when hourly expecting the enemy upon them. Surely a time of war is not a time to benefit Indians. These alarms continued through the summer; and the children have not all yet been returned to school.

The losses sustained by the Osages, were the lives of several of their people. One of these, the father of a scholar in our school, was a blind man who had gone to the trading house for safety. He was sitting securely in the yard, unable to walk without a guide, when the enemy came silently and shot him. In all this trouble the Osages aimed to avoid an open war with their enemies, because it was the voice of their father the President that they should not fight.

Sickness in the Mission Family.

In the month of May, the family and school were all visited with the influenza, and so severely afflicted that business was suspended for three weeks. In the months of August and September they were again attacked with a disease which proved to be the bilious remittent in its most violent forms, attended in some instances with the dysentery. Nearly all were confined at the same time—members of the family, Indian children, and in some instances their parents who came here to seek medical aid; so that business was broken up, or performed wholly by hired help, there being none to nurse the sick, and for a season there was one burial a week. Four died: one adult, Mrs. Requa, a sister whom we had reason to lament; and three children. So great was the distress that the worship of the Sabbath was suspended, and hardly was there one to pray over the sick. One favorable circumstance in this prostration of strength ought to be noticed. Doctor Palmer was recovered before the family in general were laid aside. Thanks to God that so few were removed when so many were brought low.

In the mean time one of the plagues of our country, the prairie flies, became so mischievous, that the family were obliged for three months to let our large herd of cows take the range, and flee to the thickets, that they might preserve themselves and their calves. This of course cut off one principal means of subsistence, from the loss of which the family were not recovered through the winter. Now these flies have been an annoyance in the hot season every year since we came into the country, and we have always suffered some loss, by this means; but never half so much as the last summer. Our loss in horses, was never so great as the last season. On no animal do these insects prey so mischievously, as on horses. To the loss of horses we have to add that of ten head of valuable cattle killed by the Indians.

Destructive Inundation.

The whole summer might be called a rainy season. The season before was remarkably dry; the streams were never known to be so low as during the winter. About the first of March our river rose and overflowed its banks beyond any thing seen before. It swept away our large corn field which was near it. This

field was renewed, and thirty-five acres of corn planted, and never had the mission a better prospect of a crop. Hopefield was also overflowed for the first time to our knowledge. This also was planted and promised well. But through the summer the rains continued; the ground was wet and the air chilly; sudden changes were common, and may have had great influence in producing the sickness. The most appalling scene, however, was reserved for the month of September. It was in this month, about the middle, that the earth already overflowing, could no longer drink in the rain that came oft upon it. Fresh torrents from the clouds descended: the Neosho commenced its second great rise, and it was great indeed. Mr. Fuller, our farmer, was residing on the bank of the river, near the farm. In the spring, the water had risen four feet in his dwelling. They now, as then, placed their furniture in the chamber, and fled with only their wearing apparel to the mission houses. They returned and lo the water had swept away their house with their little all, and it was seen no more. The field of corn, the labor of a summer, was destroyed; all went before the flood. And also Hopefield: for there, the product of the toil and sweat of the poor Indians, their summer's work, and winters' dependence already gathered into the granaries, was swept away: their log-buildings which they had rolled together, their fields and fences, all were swept away in one night, and they escaped houseless to the hills. Our brother Requa, also, who superintends the settlement, and his family were residing there. Supposing the flood could not exceed that in the spring,* they remained till they had to escape for their lives. So rapid was the rise, that they too lost all their furniture, except the little they could take off in a small canoe. The loss sustained by the mission, the last year, in stock and in corn, but chiefly in corn, cannot be less than \$2,000. But the Osage settlers lost their all; at least, all they had gained as the fruit of civilization. It was all swept away as with the besom of destruction; yet when I returned to the mission, I found that they had not become discouraged.

Such, my dear Sir, have been the dealings of God towards the mission the last year and during my absence. Surely the scene of sorrow and distress has been greater than when we ascended the Arkansas river. Doctor Palmer speaks of it, and all speak of it, as appalling—as casting a dubious aspect on

* It rose ten feet higher than in the spring.

the horizon all around. It seemed to portend inevitable destruction. But God lives, and the mission is a little reviving. We have about 40 promising Indian children, who fall at present, under my immediate tuition. We have a school house, 20 by 40 feet, partly completed, and we shall go on as prudently as we can in putting up some buildings, which we much need: for unquestionably our sickness last year was increased by the miserable state of our old log cabins. The health of the family this season thus far, has been as formerly, when we did not consider it sickly.

Most sincerely your affectionate servant in the Gospel,

W. F. VAILL.

**EXTRACT FROM A LETTER OF REV.
N. DODGE TO THE CORRESPONDING
SECRETARY.**

Station at Harmony.

A letter from Mr. Dodge, under date of June 30th, briefly describes the state and prospect of the station at which he resides.—The last published account of this branch of the Osage mission was written on the 1st of January, and may be found at pp. 149, 150. A comparison of that communication with the following, will show that the missionaries find cause to be encouraged in their work.

The mission, with one or two exceptions, enjoys at present a comfortable state of health. Mrs. Jones and Miss Etris are occasionally troubled with fever and ague. To be prepared for the great work to which we are called, we greatly need an effusion of the Spirit.

We continue our usual efforts among the Indians. In May last, I visited the several villages of the Osages on the Neosho, spent a number of days among them, and preached in their several villages. Many of them appeared, for the moment, to give some heed to my preaching: among the rest was an old man, mentioned in a former communication. He came to us soon after we arrived, continued with us for the most part while there, went with us from village to village, and listened to all that was spoken. He manifested a great desire to hear about this new way, and when he caught an idea he seemed to embrace it as a treasure. He is an old man, has been a great "Brave," and stands in the first rank among the Osages as a leader in their superstitious rights and ceremonies. In these things they repose much confidence:

but these things he now testified to the Osages were all vain: he had thrown them away: he believed what he had recently heard about God, and he wished to obtain more knowledge of him. I have great hope that this man is under the influence of the Spirit of God.

The attention of the people is more encouraging at this time, I think, than I have ever before witnessed it. The

school is more flourishing than it has been for some time. There has been an addition of eleven children within the last quarter. The present number of Indian youth and children is 35. They are generally making good improvement in respect both to their learning to read and to work. Several of the Indian girls are employed in spinning cotton.

Foreign Intelligence.

New Zealand.

REVERSES EXPERIENCED BY THE WESLEYAN METHODIST MISSION.

For notices of New Zealand, and of the efforts made by Mr. Marsden and the Church Missionary Society to plant the Gospel in the three islands which go by that name,* the reader is referred to p. 60 of vol. xvii, pp. 298—301, 331 of vol. xviii, pp. 52—54 of vol. xix, and pp. 120—122 of vol. xxiii. An account of Shunghee, or Shonghi, the sanguinary hero of New Zealand, who visited England in 1820, will be found at p. 298—300 of vol. xviii, and pp. 53, 54, of vol. xix: and at pp. 265—267 of vol. xxii, is an obituary notice of Christian Rhangi, a pious chieftain of those islands.

The Church Missionary Society commenced its operations in 1815, in a large bay, called the Bay of Islands, on the northeastern coast of the northern island. They have now four stations:—*Rangheehoo*, on the north side of the bay, commenced in 1815; *Kideekidēe*, on a river which falls into the bay, on the west side; 1819: *Pyhea*, in Marsden's Vale, on the south side of the bay, about 16 miles southeastward of Kideekidēe, and about 10 miles across the bay from Rangheehoo; 1823: and *Kauakana*, about 10 miles south of Pyhea, on the bank of a beautiful river falling into the bay at Pyhea: 1825. Two missionaries and ten assistants constitute this branch of the New Zealand mission.

The Wesleyan Methodists established their mission in 1823, in the valley of Wangaroa, to

which the name of Wesleydale has been given. The settlement of Wangaroa is seven or eight miles up a river which falls into the bay of the same name; and this bay is situated northwest of the Bay of Islands, about 25 miles distant from Rangheehoo by land, and 50 by sea. The mission consists of two missionaries, Messrs. Turner and Hobbs, and two assistants, Messrs. Stark and Wade: Mr. Wade and his wife appear to have joined the mission recently.—The site of the missionary station, and the character of the New Zealanders, are thus described by Mr. White in one of the publications of the Wesleyan Society.

The geographical situation of Wangaroa, is 35 deg. south lat. and 174 deg. east long. The mission house stands on the banks of a beautifully winding river: in front, and on each side, is a considerable extent of rich land, generally covered with small brushwood. To the right, and full in view, in the middle of the valley, stands a pyramidal mount, which is called “*e Pa*,” or place of refuge: it measures about a mile in circumference at its base, and tapers gradually to a point at the top. On the sides, at the foot, and in the neighborhood of this pyramid, stand a number of native villages; these, together with the surrounding mountains, rising abruptly in broken ridges above each other to a considerable height and extent, and generally covered to the very top with a variety of fine timber, form a very romantic and beautiful scenery.

Much of the country to which my knowledge extends is barren; but the soil of the valley where we have fixed ourselves is capable of producing all kinds of European vegetables, grain, and fruits. The climate is most salubrious; the thermometer is seldom so low as 32°, in winter, and as seldom higher than 85°, in summer. The natives subsist chiefly on vegetables and fish, and are generally healthy and cheerful.

The New Zealanders have no idols, nor any notion of the existence of one only and true God. They believe in the immortality of the soul, but have no idea of a state of reward and punishment. They have not, as has been supposed, any sacrifices, except in offering food to departed human spirits, either to supply their lack of that article, or to divert the attention of some ghost from feeding on a living human body, which they suppose spirits often do, by entering them in the form of a

* The islands of New Zealand are three in number. The most southern is called Steward's Island, in consequence of its having been discovered by Captain Steward that it was one of the three islands, whereas before, New Zealand was thought to be one. The middle one, which is the largest of the three, and but very little known to Europeans, is called by Captain Cook, ‘*Ta-wai-Punamu*,’ the native name; or more properly, ‘*Te wahi-punamu*,’ the place of green stone. The northern island is said, by the same celebrated navigator, to be called, ‘*Eahei no Maure*,’ or Mauve's Fire, from the circumstance of there being a burning mountain in the interior.—These islands extend from 34 deg. to about 47 deg. south lat., and from 160 deg. to 178 deg. east long.”

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small lizard, and gradually consuming the person.

These savages do not, as Mr. Nicholas intimates, believe in one Supreme Being, and a number of inferior deities. The names mentioned by that gentleman, as designating their different gods, one superior and other inferior ones, are the names of certain deceased chiefs, and "Mowheemoah," or "mawe-mua," simply means, man first, or first man. The word *Atua*, which he mistakes for a general term from their deities, in its highest sense only means a departed spirit. Such spirits are, as they think, sometimes heard in the winds and waves, seen in lightning, and in the spouting of porpoises, &c. &c. into which they enter, and occasionally upset their canoes.

There is a class of people in New Zealand, called by the natives, "Areeke," and whom we very improperly called priests. These men pretend to have intercourse with departed spirits, by which they are able to kill, by incantation, any person on whom their anger may fall; and it is a fact, that numbers fall a prey to their confidence in the efficacy of the curses of these men, and pine under the influence of despair, and die.

The language of the New Zealanders is substantially the same, as that which is spoken on all the islands of the South, as well as of the North Pacific Ocean, a circumstance of great importance, as affording the means of a very wide diffusion of the Gospel. The New Zealanders are capable of the greatest moral and intellectual culture, and are susceptible of the finest feeling, but are addicted to the greatest treachery. They have no confidence in each other, and treacherous and cruel murders are frequent. Infanticide sometimes takes place, and polygamy is common. Slavery exists, with this aggravation of the other evils of that condition, that the lives of the slaves, who consist chiefly of the captives of war, and their families, are constantly in danger from the caprice and cruelty of their savage owners.

The reader will be concerned to hear, that the Christian labors at Wangaroa, which were undertaken with much courage, and have been prosecuted amid many painful self-denials, have been suddenly brought to an unfavorable issue; the valley of Wangaroa having been depopulated by savage warfare, the mission establishment plundered and burnt, and the missionaries and their families obliged to flee for their lives. We shall compile a brief history of these events from the communications of the missionaries, as they are found in the Missionary Notices published by the Wesleyan Society in London.

Wesleydale, Oct. 15, 1826. Sabbath. After our service, in English, we went to Tipui's village, where were several natives, with whom we conversed with tolerable freedom. After dinner we visited Tipui's at the Pupuke, and remained outside the village till the natives came to us in a good number. On the way to Pupuke our boy, Hika, informed us that Tuma, a native chief lately deceased, before he died

sent for a slave of his in order to shoot him, that he might have a servant to accompany him to the invisible world, but that Waikato hindered him from doing the horrid deed; and that all his muskets were put into his arms just before he breathed his last, in order that he might carry the spirits of them into eternity, and possess muskets there.

17. To-night our natives are making a great noise amongst themselves. They report that the Bay of Islanders are on the eve of paying another visit to Wangaroa; and say that Shonghi has sent a message to our natives, to leave their food and fly into the woods, so that when he comes into the harbor he may not see one of their faces, lest they be killed.

22. We found to our sorrow, that Tipui had been laying violent hands on one of the natives, whom he had nearly killed with a hatchet. He justified himself, and seemed angry that we took so much notice of what he had done; and on our paying some attention to the poor wounded man, he said he would not pay so much attention to him, as we did to the *tau reka reka*, or slave. This has been a day of sorrow and vexation, from the view we have been led to take of the spiritual death that reigns around us. Unbelief often suggests to our fainting minds, "Can these dry bones live?"

23. Tipui has not only wounded a slave, as above stated, but has shot a near relation dead, in consequence of a quarrel which took place between them for beating the slave. The whole of this day has been a scene of confusion and distress in our valley. Tipui, whether he did what he has done under a powerful influence of passion, or not, has seemed like a man beside himself all day: raving, stamping, and causing the valley to ring with his vociferation. Infated with rage, and no doubt stung with remorse for what he had done, yet hurried on by the overbearing pride of his nature, he said, "let us have a general massacre;" to which his friends replied, "Remember you go alone." The poor slave to whom I had thought of going with some dressing plaster for his wound, is now entombed in the bowels of our neighbors; having, almost immediately after Tipui shot his friend, been killed, cooked, and eaten!

28. Since Tipui murdered his relative, our natives have lived in constant dread; every little stir has excited their fears, and filled them with expectation of the executioners of vengeance coming to seek restitution upon some of them. Tipui does not expect to suffer himself, but some person entirely innocent of the crime it is thought will be killed. Thus are they as unjust as they are cruel! Tipui has visited us twice since the affair took place; he denies having intended to kill the man.

29. Sabbath.—At Tipui's village we met little to encourage us. Tipui entered with two muskets, for "terrors pursue him." After dinner we went to Pupuke, where we met a man who contended atheistically with us; affirming that man had been from all eternity, and that a succession of men would continue to all eternity.

Nov. 2. This evening the Rev. H. Williams, with Mrs. Williams and three children, and accompanied by Mr. A. Cunningham, (King's Botanist of New South Wales,) ar-

rived from Marsden's Vale; the former on a visit, the latter on scientific pursuits. Our friends came over from Kideekidee.

12. Our natives are all put into a state of consternation and dread from a report having this evening arrived, stating, that a large party are coming against them to revenge the death of the chief lately killed by Tipui. They have taken up their quarters on the bank, at the back of our premises, it being a good post for observation.

19. Sabbath. Towards evening, a messenger arrived, informing our people that the *tawa*, or "fight," which they have been looking for all the week, and expecting overland, was coming by water, and had already arrived in the harbor; moreover, that they had there fallen in with three of Tipui's slaves gathering shellfish, whom they had taken prisoners; and one of them, a fine young woman, they had killed. This report affected our people so much, that they immediately quitted our bank, and retired to the Pa, believing that by the morning tide the enemy would come up.

20. Shortly after breakfast, the *tawa*, or fight, (as the natives call it,) came up the river with the tide, and they no sooner arrived at the plantations, than they began their work of devastation in pulling up the kumatas, corn, &c., which to them were of no use, as they were but just up above the ground. In the early potatoes they found a booty. Their number I judged to be about 300, and to us they appeared a formidable body, as they spread themselves over the plantations. Some made up for our premises immediately, and at once broke into our boathouse, and were taking away the rudder for the iron that was about it. Brother Hobbs ran down, and we followed. He seized the rudder, and succeeded in getting it from them. They had a complete scuffle, in which they took his hat from him, and carried it away. We were thankful, however, he was not personally injured by them, for they threatened to spear and shoot him. We had a good many fine potatoes growing in the garden, which we had planted for our domestics. These attracted their notice, and it was not long before the garden was filled with at least a hundred of this lawless banditti, whose appearance indicated them to be almost as ready to devour us as the contents of the garden. In order to come at the garden they had to pull down two fences, and pass through our wheat-field; in doing which they trampled much of it under their feet. We exposed ourselves to considerable danger in attempting to keep them out of the garden, but all to no use. They soon ran over the potatoes, onions, &c., and we were afraid they would then attack the house, but this they did not attempt. The greater part returned to their camp, but others remained in the garden and about our premises, picking up whatever they could find. Two wheelbarrows we had unfortunately left out in the yard; these they broke all to pieces for the iron that was about them. The wheels also, which were of cast iron, they carried away. Another party were rowing away the boat, but were prevented; though several of the oars they carried away, with other articles. Some of our fences they broke down and knocked to pieces for the nails. Soon after this, upwards of two hundred went over the

hills to the potatoe plantation of our people, and in a few hours all returned well loaded. Our natives all this time were at the Pa, and durst not move either to defend themselves or us. Tipui had concealed himself in the bush, expecting that if seen he should be shot.

In the afternoon a chief, with several others in his train, broke into our yard, and demanded from us a slave girl whom we had redeemed from him about eighteen months ago. We felt very reluctant to give her up; but as the man appeared quite furious, and had several armed men in his train, we durst not oppose. Mrs. Turner in this has sustained a great loss, for she was better to her than any two of the girls besides.

During the short absence of the strangers in the forenoon, one of our chiefs came up, and repeatedly assured us, that it was the intention of these ruffians to come upon us in the night, to break into our houses, and to carry away all we possessed. The brethren had also heard them say, that they intended to have our blankets and axes; and from their conduct towards us already, we considered it not at all unlikely. We viewed ourselves as placed in critical circumstances, but our help and refuge was in the Lord.

How little do our English friends know of the insecurity of our condition here. Before day-light we may be called to see our place plundered, and perhaps our persons treated with the greatest cruelty. Our tender females have none here to pity them but God, and the small circle of a mission family. Nor can any individual say to them, I'll protect you. No; God alone is our refuge and strength. O may we with the Psalmist be always enabled to say, "We will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

21. That God who has even been better to us than all our fears, kept us and our habitation in peace during the night.

We were truly happy to learn, early in the morning, that our people and these strangers had made friends, and that they were going away when the tide came in, which report, to our great satisfaction, proved true; for, by the tide they left us.

Our female domestic, whom they forced from us yesterday, a useful girl, who knows how to read and write, as well as to sew, passed down with them, waving her hand to her companions of the school as she went along. Mrs. Turner is much affected at losing her.

Our people then ventured out, and went to see the extent of injury done them. I was much pleased to see one of our chiefs, who I thought had suffered the most in his crops, appear so cheerful. He expressed himself as glad that they had left him a part. Only one life had been lost, the female slave of Tipui, already mentioned, and two more of his slaves are carried away as prisoners. The slave was killed, (as before stated) down in the harbor, brought up by them in a canoe, baked in a native oven not far from our residence, and there eaten. This is the second instance of cannibalism near our dwelling within this month. The strangers being gone, we got up our fences, &c., and I hope the damage done to our wheat will not prove so great as we had expected; nor is the mischief done to the

garden very considerable. Our people, I think, will feel tolerably satisfied if no other parties come against them on the same account, but they are talking of two more whom they expect!

23. Nothing of note occurred to-day. Old Tipui came in the evening, and expressed his sorrow for the loss of his slaves, and assured us that the young woman was killed, and that her bones are now on the gravel beach below the Pa. He told us that he lay in ambush the day the war party came, with three loaded muskets by his side, and two natives; so that, if he had been attacked, he would have died fighting. He said two more war parties are expected, but whether they will come or not he could not tell.

December 4. At our missionary prayer meeting this evening, I read the heart-cheering intelligence from the Missionary Register of the great prosperity of the Sandwich Islands mission. O! when shall New-Zealand become such a praise in the earth. While such accounts as these fill my soul with praise and thanksgiving to God for what he is doing in other places, they at the same time cause me to feel much distressed in reference to our own mission. Here we are laboring and toiling, (and I trust with zeal and sincerity,) and yet nothing like real Gospel fruit appears. I feel that we have indeed need to be "followers of those who through faith and patience inherit the promises."

31. I am sorry to say that, at present, in reference to the natives, things wear but a gloomy aspect. Of late Shonghi (the warrior) has been suffering much from family circumstances. His son-in-law had been detected in carrying on an illicit connexion with one of his (Shonghi's) wives; and on its being found out, the woman hung herself; the young man shot himself, and has since died of his wounds; and another of Shonghi's wives has been killed as a satisfaction for the former. Several other persons have also been murdered in consequence of the affair. All has been disturbance and confusion amongst them, and the consequence is, that Shonghi has left the Waimate, his former residence, and is now, we believe, on his way, with his friends, to take possession of Wangaroa, or some part of it, for his future residence. Whether he intends killing or driving away the present inhabitants, or what may be his design, is unknown. We see ourselves in a precarious situation, and need much grace to enable us to do or to suffer the will of our heavenly Father. Thank the Lord, at present we are all in tolerable health of body and in peace of mind; and we commit ourselves and our cause into the hands of Him whose we trust we are, and whom we desire to serve.

The preceding paragraph was written on the Sabbath. In the course of the week Shonghi arrived with his Ngapuhi, or that part of the Bay-of-Islanders, over which he is the head. The Ngatepo, a tribe living on the harbor of Wangaroa, took refuge on the Pa, and for a short time stood on the defensive, but finally fled. On the 10th of January 1827, very early, a party of the natives

commenced plundering the missionary establishment. The missionaries, not doubting but the savages designed to strip them of every thing, made arrangements for leaving the place with all the haste possible, and fleeing to their brethren of the Church Missionary Society.

Knowing that we had a journey of twenty miles before us, if our lives were spared, before we could meet with an asylum, I urged the two girls who came in last night, to get a little tea ready, as the women and children could not travel without something. This was accomplished in a few minutes, and by this time we had got the children and all nearly ready to depart, should they break in upon us; for we had locked ourselves in the house. Like the Israelites in eating the passover, on the eve of their departure out of Egypt, some of us partook of what little we got in position to be gone. At this moment four of our boys came up to the door, and we let them in. They saw our situation, and offered to go with us, for which we were truly thankful, for without them we should have found much difficulty with the children and the few articles we had judged it indispensably necessary to take with us. As they had not yet attacked the house, we embraced the moment in clothing the lads with some of our better clothes, by which means we saved them. The natives were now breaking in through all the windows, and had also got in at the back door; our boys and girls felt much for us, and urged us to be gone, saying, if we did not hasten, "we should get away with our skins only." We were now fully satisfied that nothing but destruction awaited all we possessed, and were glad to get away with our lives. Before I passed through the door I saw them taking away the bed, &c., from which I had not been roused more than an hour before. As the greater part of the people were on the back of the house, we passed through the front door and down the garden, making ourselves a road through the fences and over the wheat-field.

The party consisted of Mr. Turner, and his wife, and three children, (the youngest about five weeks old,) Mr. Wade and his wife, Mr. Hobbs, and Miss Davies. They were soon informed that a body of savages from Shukanga were before them, on the way to attack the people of Shonghi, and were advised to conceal themselves until the *taua* (fighting party) was past, lest they should be not only stripped, but murdered. The danger seemed extreme, and their situation was trying; but they wisely resolved to advance. They met the party, consisting of about 200, and the greater part armed with guns and bayonets, but swayed by the influence of Paticone, a friendly chief: by him they were protected. Having advanced a considerable distance on their journey, they met with several brethren from Kideekidee, from whom they derived much assistance until they reached that place,

35 miles from Wangarao. From thence they proceeded by water to Marsden's Vale.

JAN. 12. This evening messengers arrived from the Kideekidéé, with a letter from the brethren there, requesting that two boats might be sent off in the night to fetch away the principal part of their things, for they expect to be stripped immediately. The two chiefs on whom alone they can place any thing like dependence for protection are gone away to Wangarao, to meet Shonghi, who is reported to be dangerously wounded. They told the brethren before they departed, that if Shonghi was either killed or dangerously wounded they would certainly be plundered of all they possessed, and that it will not be in their power to afford them any protection, for they shall be obliged to be away to protect themselves and property. Some of our friends are gone up, according to request, to the Kideekidéé.

15. The boat returned from the Kideekidéé this morning, bringing Mrs. Clarke and the children. All is well at present, but they are in hourly expectation of a party coming against them. All here are as busy as possible, packing and sending their property on board. I have learned to-day from Mrs. Clarke, that our buildings at Wangarao are all burnt clear to the ground. Such is the pitiable end of our labor and toil at Wesleydale.

16. Ware Pocka and Waikato, who have been over to Wangarao for potatoes, bring most distressing accounts of our station. The dwelling-house is burnt to the ground, and the various out-houses also. Our barn, containing what would have supplied us with a twelvemonth's flour, is utterly destroyed. They say there is nothing but the brick chimney standing; that Tinahá danced in six blankets before Ware Pocka, and asked him if he would not go and look for some; and that Shonghi's wife is dead, and was buried in four of our blankets. Some say that Shonghi laughed when he heard what had befallen us.

18. A letter from the Kideekidéé, received this evening, states that Shonghi is not dead, though severely wounded, a ball having entered his breast, and passed out close to the back-bone. He is now under the Pa of Mata-po, laying siege to it. The Kideekidéé is yet untouched; but Shonghi's slaves say that if he dies, that place will suffer the same fate as Wesleydale; the Church brethren there are therefore in a state of anxious uncertainty. Tinana is reported to have himself killed nearly a hundred women and children of the Ngatipo tribe, among whom there has been dreadful slaughter, but the men have mostly escaped by flight.

Mr. Turner was advised to proceed with his family to Port Jackson, in New South Wales, and lay the case of the mission before his brethren there for their advice and aid.

No reader should feel that such events, in the early stages of a mission among a savage people, are not sometimes to be expected. They are to be expected, and when they happen should admonish, but not dishearten.

South Africa.

DESCRIPTION OF CAFFRARIA AND THE CAFFRES.

THE English Wesleyan Missionary Society have published, in their monthly journal, a short account of Cafraria and the Caffres, from the pen of Mr. Shrewsbury, formerly missionary in Barbadoes, in the West Indies. As this is an account of a land and people, which have long been interesting to the friends of missions, we transcribe the greater portion of it. It was written in December 1826.

Caffreland is a large tract of country, bounded on the south by the Great Fish River, on the east by the ocean, on the north by the tribes called Tambookies and Mambookies, while its interior boundaries are less accurately known. It is about 250 miles in length, and perhaps nearly 200 in breadth. It is a land of hills and valleys, much better watered than most countries of southern Africa, and in its appearance reminds me much of some descriptions of Judea, though I apprehend not equal to that ancient "land of corn, and wine, and oil." A great part of Caffreland is very fertile, and might be rendered highly productive by agriculture. But it is only occasionally that a traveller meets with cultivated land; chiefly the low grounds that lie along the sides of the rivers, or of some stream of water. This country is almost entirely pasture land, and cattle are the riches of the natives; they have no sheep, and but few goats. We have purchased a few sheep, and intend to encourage the natives in an attention to their increase. The chief support of the people is milk, which they never drink new; but putting it into skin sacks, it is kept till it becomes curded and sour, when it serves them for food and drink together. The taste of the sour milk is extremely unpleasant to an European; perhaps when he has lived amongst Caffres some years, he may begin to like it. Occasionally a beast is slaughtered, and every man present in the kraal partakes of a part of it. There is a kind of rude hospitality towards each other invariably observed: a Caffre on his journey never takes any provision for the way; to whatever kraal he comes, or into whatever hut he enters, he sits down and eats and drinks of the sour milk as much as he pleases, and stays a day, or a week, according to his pleasure, being considered the whole time as one of the family.

The grain raised on their cultivated grounds consists principally of Indian corn, and a small, husky, but very productive grain, which is called Caffre corn. This is very good when boiled, sweetened with a little sugar, and new milk poured over it.

The land is cultivated by the women; the men look after cattle, and hunt the elephant and game. The mode of living and the civil government of the people are patriarchal. They are divided into tribes, and every tribe is sub-divided into families, much after the manner of the Jews, in the times of Moses and Joshua. They have inferior captains, and superior chiefs or princes; and these latter have

counsellors, without whom nothing of importance can be adopted. There are three principal chiefs in Caffreland: Gaika, Isambi, and Hintsa: the last is considered as the greatest man of all. They do not interfere in each others affairs, unless it be something of general moment; but much mutual jealousy exists between them, which has sometimes led to war.

It is not probable, however, from the present prospect of affairs, that war will be speedily known again in Caffreland. Never was there so much quiet and peace, so that, to use a Caffre mode of expression, "a man may travel in safety without his assagai."

Nothing is more extraordinary and unaccountable than that authority which the superior chiefs, and the inferior also, maintain over their people. They have no external shadow of authority; the chief's hut is not to be distinguished from the people's; he wears nothing but a kaross, usually however a tiger's skin, instead of the skin of an ox; he has no sceptre, no staff, no military attached to his person. The whole of the Caffre tribes are warriors, and one body of militia. When he holds a council, his throne is the ground, and branches of trees his canopy.

As to religion, the state of this people differs from that of all others that I have known. They may be said to be without any religion, true or false. Idolatry is wholly unknown amongst them. There is no idol, nor any worshipper of idols or of demons throughout the whole country: no sacred groves, nor venerated rivers, nor consecrated stones. But they are also without any knowledge of the Supreme Being, nor do they in any way worship Him. It is true, some of the people sing a native hymn to the praise of Uitxo, or God; but this they have learned from an extraordinary man, named Links, who died a few years

ago, and was considered by the Caffres as a prophet. He was himself either a Caffre, or Hottentot, and from living with the Dutch Boers in the Colony, gathered some notions concerning God and Jesus Christ, which he propagated throughout this whole land; in particular he contrived to compose a native hymn, which in the main contains sound divinity, and having himself set it to a plaintive and very affecting air, he sang and taught it to the people. Wherever we have travelled, we have found a knowledge of Links' hymn and tune has been preserved. Yet Links himself was a polygamist, and otherwise an immoral man. He seems to have been a man of mixed character, and to have been influenced by a sort of ambition, when he found that his superior knowledge gained him credit amongst his countrymen. Yet it is the opinion of our brethren that this man wasthe means of scattering some rays of light in this land of darkness.

The Caffres, who are subject to the three principal chiefs mentioned in the foregoing article, are estimated, by Mr. Brownlee, a missionary among them from the London Society, at not less than 130,000 souls.

Missionary stations have been formed among this people by the Wesleyan, London, and Glasgow Societies. The Wesleyan Society has three stations, and each of the other Societies, one. At p. 231 of vol. xix, is an article shewing the acuteness and scepticism of the natives; and at pp. 218, 219 of vol. xxii is another, containing very interesting proof of the ascendancy which the Christian religion is likely to attain among them.

Domestic Intelligence.

THIRD REPORT OF THE AMERICAN SUNDAY SCHOOL UNION.

THIS Report was read at the annual meeting of the Society in Philadelphia, on the 22d of May.

Publications.—In the year which terminates with this anniversary, the American Sunday School Union have published 11,000 Tracts, 1,000 sheets of Hymns in sheets, 3,000 Teacher's Manual, 6,500 Select Scripture Lessons, 10,000 Alphabetical Cards, 2,500 Class Books, 2,000 Bible Questions, 484,000 Premium Books, 2,000 Teacher's Guide, 4,000 Testaments, 2,000 Teacher's Hymn Books, 23,000 Sunday School Magazines, 2,000 Reference Testaments, 2,500 Reports, 11,500 Decalogues, 606,000 Tickets, 17,000 Primers, 4,000 Catalogues, 10,000 Spelling Books, 2,250 Regulations, 48,000 Catechisms, 35,000 Hymn Books, and 239,250 other publications; making 1,616,796 publications, which, added to those issued by the Society in the two preceding years, make a grand total of 3,741,849.

The circulation of the American Sunday School Magazine has much increased, and the edition now consists of 2,500 copies monthly. Of the smaller magazine, 10,000 copies are

still published; and did the limits of this report admit of details, your Board could furnish most interesting proofs of the beneficent influence of this little publication.

There are now established in different parts of the United States, in whole or in part on the capital of this Union, 57 depositories for the sale and distribution of the Society's publications.

Auxiliaries.—On a review of the preceding we are able to state, that during the past year, 63 auxiliaries have been added to our list, making 463 auxiliaries recognised by the Board. Of these, 101 have either been discontinued, or united with larger auxiliaries. There are now connected with the American Sunday School Union, 362 auxiliaries, 2,600 schools, 24,307 teachers, and 174,191 scholars; showing an increase of 279 schools, 5,009 teachers, and 39,117 scholars. During the last year, 723 teachers, in these schools, and 758 pupils, giving a total of 1,481 persons, have made a profession of religion. This number exceeds the amount of converts in the preceding year, by 481. If we add 1,481 to the 4,000 before returned, as the first fruits unto God of our Sabbath schools in the United States, we shall have the glorious total of 5,481.

Society's House.—Fourteen thousand dollars have been contributed by the citizens of Philadelphia towards the procuring of suitable accommodations for the Society's publications, the stereotype founder, printing office, bindery, &c. The land purchased for the purpose is situated in Chestnut-street, between sixth and seventh streets.

Agencies, &c.—The General Agent, in discharging his duties, has already travelled more than three thousand miles, and has collected \$3,856 87, of which \$1500 have been left with the managers of local Depositories.—And besides, his labors have been eminently successful in awakening a new and lively interest in the cause of Sunday-schools in all the places he has visited, and the improved methods of conducting these establishments have been rendered familiar to thousands by his pulpit addresses and personal inspection of the schools.

The great benefits to the cause of Sunday-

schools, which have followed the employment of missionaries under the direction of the Board, have induced the Managers to continue their attention to this important part of their duty; with a firm purpose to omit no feasible measures, to extend the benefits of our system to every part of the land.

The Sabbath-school Concert of Prayer continues to be attended with lively interest in places in which it was formerly observed, and has been commenced in a large number of towns and congregations during the past year.

It is now common for Sabbath-schools to enjoy the benefits of an interesting and instructive library; and to contain Bible classes, composed of the best informed pupils, or the highest class of scholars, who prove and defend the great doctrines of the Scriptures, by the quotation of appropriate texts. To be admitted into one of these classes is an honorable distinction; and in this connexion, more than in any other way, we apprehend Bible classes are likely to be perpetuated, for the edification of the rising generation, in knowledge and true holiness.

Miscellanies.

EXTRACTS FROM SPEECHES.

In accordance with our annual custom, we make such extracts from the speeches lately delivered at anniversaries of benevolent societies in this country, as will comport with our limits. The number of speeches printed by the various societies during the present year, has been, it is believed, less than in some former years.

Importance of Religious Instruction.

In ancient times all knowledge was either experimental, traditional, or deposited in scarce and costly manuscripts. The power of public opinion was then confined within as narrow limits as the depositories and means of information. There was no system of general instruction to enlighten the body of the people, and there was no channel of information except the schools of philosophy and the seminaries of orators. The press had not then illuminated the world, and the great lights of the human race were either concealed or partially exhibited. But now that public opinion has an ascendancy co-extensive with civilization, and rules the rulers as well as the ruled, the throne as well as the cottage, and there is no man above or below the influence of this Archimedian lever, which moves and controls this world: it is important that the truths and principles of our holy religion should be infused into the movements and operations of a power so mighty and transcendent. Systems of general education, and a diffusive spread of Bible Societies, are therefore necessary for the tranquillity, good order and liberties of mankind. We are on the verge of events greater than the astonishing ones which have occurred within our times; discoveries vast and stupendous—institutions deeply connected with human amelioration, and events of unprecedented character may be expected. The fountains of intellectual,

moral and religious lights, which are now concentrated within comparatively narrow boundaries, will overflow the world, and humanity throwing off its fetters and rising above its incumbrances, will be ennobled as well as disenthralled.

[*Governor Clinton, at Am. Bib. Soc. Ann.*

Scarcity of the Scriptures.

Before the establishment of Bible Societies the Holy Scriptures had never been printed in Turkish—a language spoken not only in Turkey Proper, but in Greece, Asia Minor, Macedonia, Moldavia, Thessaly, Egypt, Barbary, Palestine, Syria, Persia, and all the Tartar tribes. Nor in the common language of Russia, an empire embracing one twenty-sixth part of the human race. Indeed all the Bibles printed in that country from the hour of the Reformation, and which were in the learned languages of the country, amounted to but six thousand. If, therefore, in that long period, not one copy had been lost or worn out, that six thousand divided among the ten generations which had passed away would give but one Bible to every sixty-two thousand people! No part of the Scriptures existed in the Modern Greek, so that it was not only inaccessible to the mass of that people, but to most of the priests themselves. Nor in Chinese, spoken by countless multitudes. Seventy millions of British subjects in India had not a whole Bible. All Burmah was destitute. And if we were to speak of the minor kindreds of the earth, our very list would be fatiguing by its length.

There was an awful scarcity even where it was known. In the Finnish there was not a perfect copy: one million three hundred thousand souls were thus destitute. In Iceland, Dr. Henderson saw a clergyman, who had for seventeen years sought in vain to procure a Bible! In France it could hardly be found in any bookstore. In all Europe it was a scarce book. Even in England the investigations of

auxiliaries disclosed awful deficiencies. In these United States six or eight hundred families have been found destitute in a single county.

Compared with the real exigency, the relief is but commenced. The whole number of Bibles and parts of Bibles issued by the British and Foreign Bible Society is about four million. By the American Bible Society less than six hundred thousand. The probable total by all other societies less than one million; —making less than six million. If four times as many have been issued by booksellers, (which is by no means probable,) then if these were all in being,—and no two copies were in any store or family,—we should have the nine hundred millions of our species supplied with but one copy to thirty persons. If we consider the destruction of Bibles and the irregularity of their distribution, the scarcity seems alarming. Whole kingdoms and continents remain almost untouched.

[*Rev. H. Malcom, at Am. Bib. Soc. Ann.*

We need not extend our views so far as the islands of the Pacific, or those of the West Indies, or our immediate neighbors of the southern continent of America: we need not even travel into those western regions, where our own countrymen are felling the forest, and struggling with all the difficulties of new settlers, to find a most distressing destitution of the sacred Scriptures. In the very city in which we are now convened— in most of the other cities, and towns, and villages of our country, every where, there is a mournful deficiency of the oracles of God. This is no longer a matter of conjecture. The commendable zeal of many of our auxiliaries has given to this statement all the certainty of fact. Wherever inquiry has been made from house to house, almost without exception, the want of the Bible has been found far greater than was previously imagined to exist. Indeed in many places where the examination has been commenced with the sanguine expectation of its resulting in the pleasing discovery of the neighborhood being amply supplied with the Word of Life, a condition the reverse of this has been disclosed, to an extent that has astonished every mind. We might venture to predict, that were the inquiry prosecuted with exactness and care by every auxiliary which has hitherto neglected it, there would scarcely an instance occur where abundant cause would not be found for much Christian sympathy, and for an enlarged charity in imparting to the destitute this best gift of divine beneficence to our fallen world. The facts detailed in your Report warrant this persuasion, and it might have included a far greater number of cases. Only yesterday, in our meeting of delegates, by a reverend gentleman whose post of duty is not far from this city, and in a district supposed to be remarkably well furnished with the Scriptures, we were told that he found, in a ride of one day, and within a few miles, seventy-five families whose dwellings did not contain this inestimable treasure.

[*Rev. Dr. Milner at Am. Bib. Soc. Ann.*

Errors prevalent where the Scriptures are unknown.

The errors of the Heathen, both mental and practical, are such as almost to exceed cred-

ibility. Thousands of them are atheists, not only in practice, but also in theory. The majority of them, however, profess to believe in the existence of a Supreme Being; yet that Being they never worship. Their trinity consists of Brahma, Vishnu, and Sheeb, and to each of these they ascribe different qualities; to the first, truth; to the second, passion; and to the third, darkness. It would be reasonable to conclude that the first would be the object of universal adoration; but we find the reverse to be the case, and that instead of Brahma, Sheeb, who centres in himself the qualities of darkness and destruction, being an object of terror is almost universally worshipped,—and in every place you may find temples erected, in which he is adored under the most obscene and disgusting form. A system which in its theory is so dismal, must necessarily be attended with equal errors in practice. The whole of the ceremonies connected with it is a tissue of errors; and the days set apart for their observance, above all others, devoted to wickedness. Men cannot be expected to be superior to their gods. How dreadful then must be the state of that people where the worship and imitation of them has an invariable tendency to make men more depraved; the murder of infants,—the burning or burying alive of widows,—the piercing of their sides and tongues with iron,—the swinging with hooks in their backs,—and the throwing of themselves on spikes,—may be regarded as the legitimate consequences of such a system. To the burning of the widow, and most of these cruelties, I have been an eye-witness, and considering them all as arising from the grossest ignorance, I could not but exclaim, “O blessed book which saves us from these dreadful delusions!”

Did the things which the heathen believe affect them only in their religious ceremonies, their situation would be sufficiently deplorable. But, alas! they extend their influence over the domestic circle, and over every department of public and private life. Where lust unbridled can be sanctioned by the example of the gods and general practice,—and where women are degraded and treated rather as slaves than as wives and mothers,—it is not difficult to see what must be the result. The consequences are just what might be expected,—in the common walks of life unfaithfulness and disorder prevail to a shocking extent,—females of respectability are confined to their houses as to a dungeon, and never suffered to walk or ride abroad, and those blessings of social order and harmony enjoyed here, are there totally unknown. In the enjoyment of these civil and religious privileges which distinguish us from the heathen,—did we allow ourselves to trace them to their true source,—the Bible would indeed appear to us an invaluable treasure. But it is one of the smallest advantages of this blessed book, that it raises the condition and increases the happiness of man in this world; it does infinitely more,—it opens to him the bright prospect of immortality. It has been emphatically said, that “life and immortality are brought to light through the Gospel;” without it neither of them could have been known. Some heathen philosophers have indulged a hope of the soul’s immortality, but it has been mixed with much painful un-

certainty. I have heard one of them say, that he would give all he was worth, to be able on natural grounds, to prove the immateriality and immortality of the soul. The Hindoos have no expectation of eternal life. Those who seek salvation by abstraction of thought, expect absorption in the Deity, which is, in fact, annihilation, or loss of individual existence. Those who seek salvation by their works, expect, if their good ones preponderate, that they shall enter into a sensual heaven when they die, and there receive a reward equivalent to all the merit they have treasured up on earth,—and when that stock of merit is exhausted, that they shall be sent back into the lower world, again to pass through all the miseries to which flesh is heir;—or if their evil deeds have preponderated, they have to look forward to an almost interminable succession of births, in the degrading forms of beasts and reptiles. "This," said the Saviour, "is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." The heathen are ignorant of both, and so far from expecting, they do not even know what is meant by eternal life, as revealed in the Scriptures.

I hold in my hand three books, which have been regarded as Bibles in different parts of the world. The first is the Geeta, a shastra of the Hindoos, which is greatly admired by that numerous race of people. I have read and examined it with care, and can testify from such examination, that it is more calculated to promote the misery, than the happiness of men. Here Vishnu is represented as teaching his disciple Arjun to enter on murderous deeds of war, and as enforcing his exhortations by arguments which destroy all human responsibility, and beget in the soul a morbid indifference to the nearest and dearest connexions in life. Here the god represents himself as the author of those bloody deeds which have spread desolations over the face of the earth, and at the same time teaches that these lamentable scenes ought not to be regarded as a matter of lamentation by a wise and steady mind. Infidels in Europe used to fancy that something noble would be brought to light, when the ancient works of the Hindoos should be known; lo! this is one of the greatest of those works, and how transcendently glorious does the Bible appear, when contrasted with such a system!

The second of these books is the Desatir, or writings of the ancient Persian prophets. It ascribes some perfections to God worthy of his character, but it teaches to worship the heavenly constellations, to consider them as intelligent beings, and to use them as intercessors with God. It was probably through the influence of this system that the Magi, or wise men of the East, were led to observe and follow the star which conducted them to Bethlehem. Much, however, as it has been admired by sages, it contains no information how a guilty sinner is to obtain pardon and eternal life.

The third book is the Koran, the Bible of the Mussulmans. It is viewed as a divine revelation by as many persons as the Scriptures; and by the ornaments upon it, you may judge how greatly it is admired. Its doctrines have made innumerable proud pharisees, but have never made one humble publican. The

best parts of it have been taken from the Old Testament; some of those which have not, are in direct opposition to the spirit of the Gospel. Christ has said, love your enemies; but the false prophet says, kill them (i. e. the infidels) wherever you may find them: the objects most to be pitied are thus devoted to destruction. What comparison will such a system bear with the Gospel of Christ? After a careful examination, therefore, of all the books I have met with in the East, claiming to be revelations from God, I would in reference to them all, adopt the language of Dr. Watts—

Should all the forms that men devise,
Assault my faith with treacherous art;
I'd call them vanity and lies,
And bind the Gospel to my heart.

[Rev. Mr. Yates, Baptist Missionary from Calcutta.—at Am. Bib. Soc. Ann.

Readiness to purchase the Scriptures in Central America.

There are a few facts which have come under my own observation, that I will take the liberty to relate, which, while they ought to excite our gratitude, should increase our exertions. In that section of central America, where I have had the honor and privilege of laboring, I have met with numerous applicants for copies of the Holy Scriptures, which, but for this, and similar institutions, it would appear difficult to conceive how they could have been supplied. Some few months since, a Roman Catholic called upon me. In the course of conversation I learned that though he had travelled many miles, mostly in the interior of the country, he had been destitute of a copy of the Scriptures. I accordingly presented him with one, for which he expressed his thanks, and offered his services gratis, to promote the distribution of the Scriptures in that region of the country where he usually resided, promising occasionally to correspond with me on that subject. About twelve months since I visited a Spanish port in the neighborhood of the settlement where I usually labored, and here also a number of applications were made for copies of the Scriptures; the priest in this place had sold several hundred copies of the Scriptures, but he being now removed, I arranged with a merchant of accredited integrity, who willingly engaged to act the part of an agent without any remuneration for his services.

A particular friend of mine, in visiting the city of Guatamala, had taken with him a number of copies of the Scriptures, with some tracts, and other religious works in the Spanish language; these had to pass under the inspection of the highest dignitary of the church in that place, and when they returned, it was with a request that this ecclesiastic also might be favored w^t a copy of each of these works, expressing his readiness to purchase them, and his favorable disposition towards them. During the residence of my friend in this city, he received almost daily visits from the priests for books.

[Rev. Mr. Bourne, Baptist missionary from Honduras.—at Am. Bib. Soc. Ann.

Increase of Religious Knowledge in India.

The question is, whether that book which has produced so much good among us, will not produce equal good among others, if sent unto them? Unquestionably it will, and from its past, we may, with safety, argue its future success. It has now been translated into many of the eastern languages, and though these translations have not been circulated so widely as could be wished, yet a happy commencement has been made. Many are now reading the wonderful works of God in their own language; in the native schools where the Scriptures were at first refused and rejected, they are now read without the smallest objection. In Calcutta there are now upwards of thirty native female schools, in most, if not all of which, suitable parts of the Scriptures are taught. The light is spreading in every direction: hundreds have seen the folly of idolatry, though they have not rejected it; many have rejected it, though they have not become Christians; some have become decided Christians, and are now spreading this book among their countrymen. Last year, by a native of some respectability in the suburbs of Calcutta, one of the idols was cast to the moles and the bats, and the temple in which it was worshipped, demolished. The leaven has begun to work, and it will operate till it has leavened the whole lump. From what has taken place we feel morally certain that the idols will all be famished, and that the word of the Lord will have free course, and run and be glorified. We are not left to conjecture on this subject, we have a sure word of prophecy, unto which we shall do well to take heed; and from it we learn that what we so ardently desire God has promised to perform. He has said, "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth, and it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

[*Rev. Mr. Yates,—at the Am. Bib. Soc. Ann.*

Importance of Missionary Schools.

The names of *Elliot*, *Mayhew*, and *Brainerd* are justly placed among the benefactors of pagans on this continent. Their talents, piety, and zeal in the missionary work among the aborigines of our country are evinced by their unwearied labors, and by hundreds of converts to the Christian faith, which crowned their exertions. But on perusing the history of their success, the reflecting reader is led to inquire—Where are the churches, planted by these apostolic men? Alas, no traces of them can be found! We visit the banks of the Susquehannah and of the Delaware, where, but eighty years ago, Brainerd fed his pious flock, and we there find nothing to remind us that a Christian missionary ever labored among the native tenants of the soil. Where are the offspring of these churches? They are gone—they have not only left their fathers' sepulchres for wilds far to the west, but they have forgotten their pious example, and have mingled with their uninstructed brethren of the forest.

Why is it that no relics of these churches

exist, to bear up the names of their founders, and to co-operate with us in extending the boundaries of the Redeemer's kingdom?

Among other causes that might be mentioned, this, I believe, holds a prominent place:—These worthy missionaries were not furnished with the means of supporting schools for the education of children. Something indeed was attempted by Elliot and the Mayhews, in translating parts of the Bible into some of the Indian dialects; and some few youths were taught to read. But nothing of a permanent character, in this department, was attempted. The consequence is as I have already stated.

But in our missionary efforts at the present day, it is considered an object of special importance to institute schools among the heathen as soon as possible. This fact presents ground of special encouragement to the friends of the cause. It lays a foundation for perpetuating the religion which is taught.—When, by the providence of God, the voice of the missionary is silent in death, the work is not altogether suspended. If schools are in operation, in which the Scriptures are read, divine truth, like the leaven hid in three measures of meal, will silently diffuse a permanent and salutary influence.

When therefore we look to the West, among our missionary stations in the forest, and see school-houses multiplying around every chapel—when we look to the Sandwich Islands, and see almost the whole population, from the prince to the beggar, daily employed in learning the "palapala"—when we take a survey of our missionary stations in the eastern hemisphere, and see that no inconsiderable portion of missionary labor is devoted to preparing books and superintending schools,—we cannot but believe that we shall be ultimately successful.

The utility of schools among the heathen is not a matter of mere speculation: facts show that they are of immense importance. Look at the Society Islands.—Boys trained up in their missionary schools are now laboring as approved Christian teachers, in every section of Pomare's kingdom; and not only so, but they are sent abroad to the neighboring islands as Christian missionaries. Let me again point you to our mission on the island of Ceylon: there you may see four or five native preachers of the Gospel, who, less than ten years ago, were pagan pupils in the mission schools. This opens to us a cheering prospect—it presents to our view an important characteristic of the economy of that system of means, ordained by God for the conversion of the world.

The churches in what is now called Christendom cannot furnish teachers for every city and village in the unevangelised world. No: the detail of this great work must be performed by native hands. The churches must indeed send forth their ambassadors into every destitute region of the world; and in every place where they go, by preaching the Gospel and exercising the various functions of their embassy, they must draw laborers from the ranks of heathenism to cultivate the wastes around them. There is no way in which this can be so successfully effected, as by establishing schools as nurseries of literature and religion.

In no part of the heathen world are schools more important than in India. Not because the whole population are illiterate. Learned men are found in almost every village and neighborhood. All the Brahmins have more or less knowledge of the sciences: but seven-eighths of the other castes are held in ignorance. They are bound by their religion to believe the fables imposed upon them by the cupidity of their designing priesthood. The Hindoo religion, though it evinces great ingenuity in its founders, imposes the grossest absurdities upon the ignorant: it shuts up all the avenues by which the truth of natural science can shine upon them. The diffusion of science alone, will have a direct tendency to show them the absurdity of their own religion, if it does not convert them to Christianity.

Permit me, Mr. President, to descend to a few particulars, to illustrate my meaning. It is a well-known fact that the Hindoos number seven or eight millions of years since the formation of the world; and in this they are supported by their shasters.—Let the common people be instructed in the science of chronology, and they would at once see the absurdities of their sacred books on this point. Let the rudiments of geography be generally understood, and it would be vain for the Brahmins to tell the people, even on the authority of their shasters, of their seven Lokes, and their oceans of milk and ghee that roll between them. Let the principle on which eclipses of the heavenly bodies take place, be understood, as they are taught in our common schools, and the childish fables which the Brahmins teach, in relation to these events, would be exposed to the derision of all.

I have seen the whole city of Bombay in frantic commotion, because, according to the teaching of the Brahmins, a powerful demon was assailing the moon in her eclipse.—Brahmins flying in every direction, vociferously exhorting the people to mourn and pray—to bring their gifts and offerings to the temples, that the gods might interfere for her rescue. Great distress and agitation prevailed—consternation sat upon every countenance, till the moon emerged from the shadow of the earth. Then the praises of her deliverer were vociferated from ten thousand tongues.

On an occasion like this, I once expostulated with a Brahmin, much celebrated for his candor, liberality, and piety, on the wanton cruelty of which he was guilty, to impose such absurdities upon the credulous multitude, when he and every man of learning knew full well the real cause of such a phenomenon. "O," said he, "it is vain that one attempts to make the people believe in the revolution of the heavenly bodies—they will have some notion on the subject; and no matter what they believe, if they are but sincere."

Thus you see, sir, that aside from a religious character, missionary schools have a direct tendency to expose the absurdities of Hindoo paganism. But our missionary schools are something more than nurseries of science: they are Christian schools. The Bible and other Christian books are daily read and explained. Children who have enjoyed the benefit of a school but a few months, show a marked superiority above those around them. I have known lads in the mission schools, not

more than ten years old, exhibit arguments in opposition to idolatry which even the Brahmins could neither gainsay nor resist.

I am unhesitating in my opinion, sir, that among the means employed for the conversion of the heathen, none affords a brighter prospect of permanent success than the institution of schools. In preaching the Gospel to adults, whose religious principles are fixed, whose hearts are hard, and whose consciences are enfeebled, there seems comparatively but little hope of success. But let us have access, through the instrumentality of a school, to the tender minds of children, and what may we not expect? I might mention numerous instances, which have come within my observation, in which heathen children, thus instructed, manifest a moral sensibility, and a tenderness of conscience, unknown and unfeigned by their fathers. Permit me, sir, to relate an anecdote illustrative of this. On an itinerating tour, I visited a certain school, in company with a respectable native. Some hours after leaving the school, I remarked to my Hindoo companion that I had left a glove in the school-room, and proposed to return after it. "O," said he, "the search will be in vain; for the boy who first lays his hand upon it will secrete it for his own property." I had but just returned to my lodgings, when a company of little fellows came running from the school, and one of them holding up the glove, said, it was not good for him to keep it; for the eighth commandment of Jehovah is "Thou shalt not steal."

Missionary schools afford the best means and the happiest opportunities for communicating religious instruction, not only to children, but to their parents and friends. You know, sir, how easy it is to obtain access to a parent, through the medium of a beloved child.

Could you go with the missionary, in his daily itinerations among the schools of his station—could you witness the silent attention, with which these children of pagans listen to his explanation of the Christian lessons which they recite, your bosom would swell with the most pleasing anticipations. In the immediate presence of idols and the multitude of their worshippers, hear them simultaneously repeat—"Thou shalt have no other gods before me"—"Thou shalt not make to thyself any graven image," &c.—"The idols of the heathen are vanity and a lie"—"Thou shalt love Jehovah thy God, and him only shalt thou serve;"—hear them, in their own language and in their own airs, singing hymns of praise to Jehovah and his Anointed—follow them from the school-room to their homes—see them surrounded by their parents, grand-parents, friends and neighbors, each one curious to know what new lesson they have learnt. It is not uncommon to see whole neighborhood assembled to hear school-boys read the Gospel of Christ. In missionary schools, sir, we see a thousand hands unconsciously employed in pulling down the strong holds of paganism.

[Rev. Horatio Bardwells, formerly of the Bombay Mission, at the Worcester Co. Central Aves. Ann.

Why the Christian Church does no more for the Heathen.

It is delightful to witness the exertions which, at different missionary stations, are

made to fasten on the young mind the truths of the Gospel—to breathe upon the tender heart the spirit of Christian piety. What a harvest the seed thus sown may produce. Even now, it is our blessed privilege to know that in some cases it has brought forth thirty fold, in some, sixty, and in some, an hundred;—But it is not a pleasant thing to see pagan youth and children retire from the mission-house, *heavy-hearted*, because they cannot be taught the things they *must know*, or perish. And why is this? Why is *any* child, who is willing to be taught, turned away from the mission-school? And why are not these schools increased up to the utmost extent to which they *might* be gathered? Why? Because the Church will not bear out its missionaries, I am told, in thus improving every opportunity of doing good—in thus extending to the farthest limit, the sphere of their usefulness. The missionary fund is by no means adequate to the demand for Christian instruction which is made at almost every missionary station. Pagan youth and children must live and die in fatal ignorance, because professed Christians refuse to furnish the means of instructing and saving them!

It is a most painful thing to think of, that even now—so many ages since the Son of God went up in triumph to the mediatorial throne, a frightful majority of the human family are living and dying in utter ignorance of his redeeming power and tender mercy. And this, when scores of pious men may be found, who burn with desire to go forth and point them to his cross. Why, then, are they not sent forth, as angels of mercy to proclaim far and wide the truths of the Gospel? Because, I am told, the missionary fund is not equal to the exigencies of the case. The Church cannot afford to send forth such a "company of Christian preachers," as the wants of the heathen world demand.

Had Paul heard the statements I have set forth, his great heart would have bled. He would have panted to multiply himself into a thousand missionaries, who "might spend and be spent" in extending the limits of the Church. And even I felt my heart ache within me. I ventured, for I could not help it, to fix my eye upon the state of the Church, to ascertain, if I might, whether its *deep poverty* forbade it to afford efficient help to a needy, suffering world. The poverty, which I had been taught to expect, I did not find. Nay, I saw much of worldly enterprise and thirst. I saw, indeed, the tug of labor—but the tug of labor largely repaid by golden gains. As the fruit of wakeful industry and careful economy, I saw professed Christians, on the right hand and on the left, surrounded with plenty, indulging in the elegancies and luxuries of life, rejoicing in the smiles of a bounteous Providence.—And I said to myself. Is this the community which is so borne down with deep poverty, that they cannot pity and help the poor and needy, who without their charity must miserably perish:—so oppressed with feebleness, that they cannot urge forward the triumphal chariot of their sacred King? For what purpose do they toil, and thrive, and heap up gain? Silver and gold—much merchandise and cattle upon a thousand hills, I see in the possession of the Church: For what end were these treasures amassed, and to what

use are they to be devoted?—After narrowly examining this matter, I perceived, that one professed Christian, moved by the lust of lucre, was raking golden straws together through *ambition to be rich*. Another thought verily he ought to turn the key upon his rusty dollars against the demands of wet weather, when it should arrive. But the general end, for which property was industriously hoarded and anxiously guarded, was to provide an inheritance for beloved children. And many a man who seldom quoted a passage from the Bible for any other purpose, could tell you—promptly, flippantly, and with much assurance tell you, that, "he that provideth not for his own household, hath denied the faith, and is worse than an infidel." And he feared to be guilty of such rank impiety, as that of filching from his own offspring a single dollar, to which on the ground of heirship, they might think themselves entitled—though that dollar were demanded by the will of the Son of God, and the wants of a dying world!

I clearly saw, in reviewing the state of the Church, that not the deep poverty, but the *worldly spirit*, of its members, prevented them from sustaining and cheering the weather-beaten, toil-worn missionary in his self-denying work; from multiplying indefinitely among the pagans the means of religious instruction and eternal salvation. This, I said to myself, is the cancer on the heart of the Church, which is wasting its life-blood and eating up its fibres. Men who confess that their lives were bought with the redeeming agonies of the Son of God, instead of devoting those dearly-purchased lives to his service, spend their days and nights in heaping up dust—in raking together straws of the dunghill. They can inquire about the markets, and study the interest-table, and with tearful anxiety divide "their living" among their children, while the groans of a dying world are urged in vain upon their ears!

[Rev. Beriah Green, at the Rutland Co. Aux.
For. Miss. Soc. Ann., Vermont.]

The Man of Christian Liberality described.

Thanks be to God, a few—the Lord increase their number a hundred-fold—a few have begun to taste the luxury of "doing good."—Would you hear the story of a plain man of this stamp? All along, his reputation for Christian piety had been good and fair;—all along, he had given what he could conveniently spare, to promote the interests of Zion. It was a pleasant morning in the month of May, when his wife and children were gathered around him to hear him read a chapter in the Bible. It was the 23rd of Matthew. When he had read the chapter, the sacred volume still lying on his knee, his family saw in his countenance the workings of a soul waked up to some new and most interesting object. At length the husband and the father—the priest of the domestic circle—spoke out the feelings of his heart—the new emotions which were agitating his bosom—the steadfast resolutions with which his soul was struggling. "I am," he said, "no preacher; I claim no skill in sacred criticism; yet I plainly see that this last injunction of the Saviour extends its obligations to me. I am bound to do what I can, to bring all nations acquainted with the Gospel"—

1827.

Annual Meeting of the Board.—Sandwich Islands.

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to extend to the going down of the sun, the limits of the Church. Hitherto I have neither understood nor done my duty. Henceforth, the great object for which I will exert my powers and expend my strength, shall be—bear witness, ye, who hear me speak—the extension and upbuilding of my Saviour's kingdom. Know, my sons and daughters, that henceforth when ye see your father labor and deny himself, it is not, that he may add field to field—that he may augment an estate to afford you the means of sensual gratification when he is dead—to be a bait, to lure your souls into a fatal snare. The improvement of your minds—the cultivation of your hearts, is a thing he may not neglect. He is bound to train you up for extensive usefulness in this world and for happiness in heaven—to exert your own powers, to act well your part, on the stage of life. Beyond this my obligations do not extend—beyond this I cannot go. Henceforth my time, my influence, my substance, are devoted to the cause of Christ—to the interests of the Church."—This declaration made, he cast himself down at the Mercy-seat, and with his household sought in prayer the universal diffusion of Christian light. And when the petition—"Thy kingdom come, thy will be done on earth, as it is done in heaven," fell from his lips, they fell as words of weighty import. There was a simplicity, a fervency, an energy in his supplications, which could not fail to give them power with God. As he went forth to his accustomed labors he thought his fields were clothed with a richer green than he had witnessed before; that never before had they sent forth so sweet a fragrance. When he wiped the sweat from his smooth and even brow, he felt it to be a privilege to toil for Jesus Christ. And when he filled his bosom with the golden sheaves, his harvest joys were unspeakable. Now he exulted in the smiles of a gracious Providence, because he had learned to make those smiles subservient to the glory of his Master—to the upbuilding of the Church—to the advancement of his own eternal interests. No longer, did he make his benefactions a mere matter of custom or convenience. *He acted on principle.* His exertions were the result of deliberate design—of a well arranged system. To do good was his leading object—an object, to which other things were made subservient. And with him, it was as much a matter of calculation and provision, how much he should attempt to do for the Saviour's cause, as how much he should expend to support his family. *This man held on his way.* The pages of his history were one continued illustration of the Saviour's memorable words; "It is more blessed to give than to receive." When he died; it was an easy thing to settle his estate. It had been sent on to Heaven and transmuted to eternal gold!

[Rev. Beriah Green, *at ditto.*]

The Rev. Lyman Beecher, D. D. of Boston, Mass. is expected to preach the Annual Sermon.

SANDWICH ISLANDS.

In our last number, p. 293, the attention of the Christian public was called to the proposed reinforcement of the mission at the Sandwich Islands, which is expected to sail from Boston, in the ship Parthian, on the first of November. The reader of these lines is requested to turn back and peruse the article referred to.

It seems to be the unanimous opinion of the friends of missions, that their brethren at the islands should be comforted and strengthened, by the coming of fellow laborers to their assistance, and by having such supplies as shall tend to preserve their health, and impart new vigor to all their operations. An opinion, almost equally unanimous, urges to the support and extension of every other mission, and to the establishment of new missions. Encouraged by this support, the Committee have gone forward, without much anxiety, in preparations for doing what appeared so obviously desirable and necessary. But, though there is a gradual rise in the spirit of self-denial; and though there are instances of rare munificence; it seems proper to say, that the pecuniary means placed at the disposal of the Committee are not adequate to the imperious demands made upon them.

In regard to the reinforcement above mentioned, donations of stores for the voyage, and of various articles for use after the arrival at the islands, would save many purchases, which must otherwise be made with money. But as a general invitation to contribute in this manner would occasion too great an influx of some articles, it is thought best to make more private applications for them to certain towns and districts, wherever they can be most conveniently furnished.

All the friends of this cause will bear in mind, that great exertions are necessary to bring up the pecuniary contributions to such a standard, as reason and conscience will approve; and that a deep sense of personal responsibility in this matter needs to be extensively diffused. Unless this can be done, the labors of American Christians, in the great work of spreading the Gospel, must be painfully restricted; the stations now in existence must languish for want of vigorous support; and many heathen tribes must remain unvisited by the heralds of mercy. Moreover, in the view of him who searches the heart, there will be a great deficiency in the performance of duty, on the part of our churches.

American Board of Missions.

ANNUAL MEETING OF THE BOARD.

THE Eighteenth Annual Meeting of the Board will be held in the city of New York, on Wednesday the tenth inst., at ten o'clock. A. M.

and an accumulation of guilt; and the blessings, which we withhold from the heathen, we may be in danger of losing in a measure ourselves: for *Paul* may plant, and *Apollos* water; but *God* giveth the increase.

Anniversaries of Auxiliaries.

NEW HAMPSHIRE. The *Southern Auxiliary of Hillsborough County* held its third annual meeting on the 18th of September, at New Ipswich. E. A. Newton, Esq. of Pittsfield, Mass. and Mr. Elisha Loomis, of the Sandwich Island mission, were present as a Deputation. A sermon was preached by the Rev. Nathan Lord, of Amherst, the usual Reports were read by the Secretary and Treasurer, and addresses were made by the Deputation. Rev. Thomas Savage, of Bedford, *Secretary*; — *Treasurer*.

The *Auxiliary Society of New Boston and Vicinity* held its third annual meeting at Lyndeborough, September 19th. A sermon was preached by Rev. Nathan Lord, the Secretary and Treasurer read their Reports, and an address was made by Mr. Loomis, of the Sandwich Island mission.—Rev. N. Merrill, of Lyndeborough, *Secretary*; — *Treasurer*.

FORMATION OF AUXILIARIES.

NEW YORK. The *Auxiliary Society of Tompkins, Cayuga, and Onondaga Counties*, was formed at Auburn, August 16. The officers are as follows:—

Rev. James Richards, D. D. Auburn, <i>President</i> ;	Vice Presidents.
Rev. James Winner, Ithaca,	
Elihu Ewers, Manlius,	
Dea. W. Bradley, Geneva,	
Dea. Ebenezer Gould, Scipio,	
Rev. M. Pomroy, Cayuga,	
Thaddeus Edwards, Skeneateles,	
M. D. Burnet, Esq. Syracuse,	
Daniel Gilbert, Esq. Salina,	
Henry Howe, Pompey,	

Rev. R. G. Conning, Otisco,

Dan Bradley, Esq. Marcellus,

Rev. D. C. Lansing, D. D. Auburn, *Secretary*;

Elezier Hills, Auburn, *Treasurer*;

The President, Secretary, and Treasurer, together with the Rev. J. Parsons, Marcellus; Richard Steel, Auburn; and Rev. S. Smith, Geneva, *Executive Committee*; Horace Hills, Auburn, *Auditor*.

NEW HAMPSHIRE. The *Northern Auxiliary Society of Cheshire County*, was formed, October, 1826. The officers are as follows:—

Rev. Joseph Rowell, Cornish, *President*;
Rev. Jonathan Nye, Claremont, *Vice President*,
Isaac Newell, Plainfield, *Secretary*,
James Breck, Esq. Newport, *Treasurer*.

MASSACHUSETTS. The *Religious Charitable Society of Worcester Co.* held its 16th Annual Meeting at Ward, Sept. 19. The usual Reports were read, and business transacted; after which the Society voted to become auxiliary to the American Board of Foreign Missions. The officers are as follows:

Rev. J. Crane, D. D. <i>President</i> ;	Directors.
" Elisha Rockwood, <i>Vice President</i> ;	
" Enoch Pond, <i>Secretary</i> ;	
" Joseph Goffe, <i>Treasurer</i> ;	
Robert B. Thomas, Esq. <i>Auditor</i> ;	
Rev. Benjamin Wood,	
" Loammi L. Hoadly,	

" John Maltby,

Dea. Dexter Fay.

PENN. The *Auxiliary Society of Uniontown*, embracing the Association in Greene and Fayette Counties, was formed at Uniontown, August 15. The officers are as follows:—

James W. Nicholson, Esq. <i>President</i> ;	Vice Presidents.
Rev. Henry H. Pfeiffer,	
" William Johnston,	
" George Vanemmon,	
" John Phillips,	
William Nixon,	
James Robinson,	
John Hamilton,	
William Davidson,	
Nathaniel Ewing, Esq. <i>Secretary</i> ;	

Hugh Campbell, M. D. *Treasurer*.

FORMATION OF ASSOCIATIONS.

NEW YORK. *Onondaga Co. Syracuse*. Gent. and Lad. Asso. M. D. Burnet, Esq. Pres. Heman Walbridge, V. Pres. Samuel Mead, Sec. Stephen Caldwell, Treas. 5 Gent. and 5 Lad. coll. Formed July 22.

Manlius. 2d Pres. Ch. Gent. and Lad. Asso. Rev. R. Cushman, Pres. Ebenezer Rowe and Elihu Ewers, V. Pres. Thomas Moseley, Sec. ASA Rowe, Treas. 2 male and 2 female coll. August 6.

Salina. Not reported. July 23.

Otisco. Not reported. Aug. 19.

Cayuga Co. Cayuga. Gent. and Lad. Asso. Rev. M. Pomeroy, Pres. Doct. Jonathan Whitney, V. Pres. Thomas Mumford, Esq. Sec. Bradley Benedict, Treas. 1 male and 1 female coll. Aug. 12.

Auburn. Gent. and Lad. Asso. Horace Hills, Pres. ASA Munger, V. Pres. Miron C. Reed, Sec. Clark B. Hotchkiss, Treas. 3 male and 2 female coll. Aug. 16.

Elbridge. Gent. and Lad. Asso. Dea. S. R. Curtis, Pres. Levi Clark, V. Pres. H. F. Mather, Esq. Sec. Nathan Monroe, Treas. 5 male and 5 female coll. Aug. 22.

Geneva. 1st Pres. Ch. Gent. and Lad. Asso. Rev. S. Smith, Pres. Doct. N. Aspinwall, V. Pres. Thomas Chadwick, Esq. Sec. Dea. Wm. Bradley, Treas. 7 male coll. Aug. 26.

MASSACHUSETTS. *Bristol Co. Fall River*. Gent. Asso. Rev. Thomas M. Smith, Pres. Dea. S. C. Allen, V. Pres. M. C. Durfee, Esq. Sec. L. P. Lovell, Treas. 3 coll.—Lad. Asso. Mrs. M. G. W. Smith, Pres. Mrs. Doreas Ford, V. Pres. Mrs. Emma Morris, Sec. Mrs. Ann Glazier, Treas. 5 coll. September.

Norfolk Co. Dedham. Rev. Mr. Cogswell's Society. Lad. Asso. Mrs. Joanna S. Cogswell, Pres. Mrs. Nancy Morse, 1st Vice Pres. Miss Abigail Guild, 2nd V. Pres. Mrs. Hannah C. Briggs, Sec. Miss Martha M. Guild, Treas. 5 coll. 12.

NEW HAMPSHIRE. *Amherst Co. Nottingham West.* Gent. Asso. Rev. Wm. K. Talbot, Pres. Capt. Caleb S. Ford, V. Pres. Mr. Jefferson Smith, Sec. Capt. I. Page, Treas. 4 coll.—Lad. Asso. Mrs. Mary Talbot, Pres. Mrs. Anna Bridget, V. Pres. Miss Eliza Talbot, Sec. Miss Elizabeth Field, Treas. 4 coll. Formed September.

Donations,

FROM AUGUST 21ST, TO 31ST INCLUSIVE

I. AUXILIARY SOCIETIES.

District of Columbia. M. Nourse, Tr. Alexandria, Coll. in 1st. presb. chil.

40 50

<i>Franklin Co. Vt.</i> H. Janes, Tr.		
Fairfax,	Ls.	10 78
St. Albans,	Gent.	58 24—69 02
<i>Hillsboro Co. north, N. H.</i> Part of coll. in 1826,		36 00

<i>York co.</i> Me. C. Williams, Tr.	
Saco, Gent. 35; 1st cong. chh. 38;—	
J. and E. Cogswell, 12; (of which	
to constitute the Rev. JONATHAN	
COGSWELL an Honorary Member	
of the Board, 50;)	
<i>Total from the above Auxiliary Societies,</i>	\$230 52
II. VARIOUS COLLECTIONS AND DONA-	
TIONS.	
<i>Amherst, Ms. Mon. con. in S. chh.</i>	6 00
<i>Andover, Ms. M. L. Bigelow, av. of purses, &c.</i>	
for Pal. miss.	3 00
<i>Avan, N. Y. Gent. ass. 4; la. asso. 4;</i>	8 00
<i>Brainerd, Cher. Read. so. for hea. chil.</i>	7 00
<i>Bristol, Vt. H. Parmelee, av. of gold beads,</i>	3 75
<i>Canandaigua, N. Y. Gent. asso. 64.12; Juv.</i>	
<i>sewing so. for Mrs. Bingham at the Sandw.</i>	
<i>Isl. 13; Mrs. Hubbell, for do. 5;</i>	82 12
<i>Catskill, N. Y. O. Day.</i>	50 00
<i>Cincinnati, O. R. J. Ross, 1; fem. asso. in 1st</i>	
<i>presb. chh. 20;</i>	21 00
<i>Columbus, O. Asso.</i>	18 50
<i>Dedham, Ms. Mater. asso. for Ann Bates in</i>	
<i>Ceylon,</i>	20 00
<i>Dicks Creek, O. Asso.</i>	6 00
<i>Emmitsburg, Md. Jane Williams, 10; contrib.</i>	
for Henry Martyn, by Margaret Witherow, 12; 22 00	
<i>Gretchen, Ms. La. union asso.</i>	25 00
<i>Harmony, Osage na. Rev. NATHANIEL B.</i>	
<i>DODGE, part av. of property which he</i>	
<i>left in Vermont, (which constitutes him an</i>	
<i>Honorary Member of the Board,) 146 75</i>	
<i>Hopewell, N. Y. Rev. J. Merrill, for Moses P.</i>	
<i>Merrill in Ceylon,</i>	25 00
<i>Lyme, Ct. M. box of Miss C. Marvin,</i>	7 00
<i>New Lebanon, N. Y. R. Woodworth, a rev.</i>	
<i>pensioner,</i>	5 00
<i>Ogden, N. Y. Mon. con.</i>	10 00
<i>Pickaway, O. By J. Peebles,</i>	8 92
<i>Quincy, Ms. Fem. evang. so. for Cher. miss.</i>	11 50
<i>Richmond, Va. A friend,</i>	20 64
<i>Romey, Va. Mon. con.</i>	100 00
<i>Vergennes, Vt. Mrs. M. Wheeler,</i>	13 50
<i>Whitehall, N. Y. Juv. miss. 25.50.</i>	50
<i>Williamsburg, O. Asso.</i>	2 50
<i>Amount of donations acknowledged in the</i>	
<i>preceding lists, \$855 20</i>	
III. LEGACIES.	
<i>Mayhew, Choe. nation, Mrs. Vina Hooper,</i>	
<i>late of the Choctaw mission, dec'd,</i>	356 37

FROM SEPTEMBER 1st, TO 20th, INCLUSIVE.

I. AUXILIARY SOCIETIES.	
<i>Cheshire co. north N. H.</i>	
<i>Plainfield, Meriden par. Gent. 20; la. 20;</i>	40 00
<i>Hartford co. Ct. J. R. Woodbridge, Tr.</i>	
<i>Berlin, New Briton so. Gent.</i>	59 37
Kensington so. La. 20.75;	
e. box, 1.81;	22 56
East Hartford, La. work so.	12 00
East Windsor, Gent.	16 00
Glastenbury, La. to constitute the	
Rev. SAMUEL H. RIDDELL,	
an Honorary Member of the Board, 50 00	
Granby, Salmon Brook so. Gent.	18 53
Harford, A friend, for Sandw. Isl.	
miss. 50; first so. Gent. (of which	
from BARZILLAI HUDSON,	
which constitutes him an Hono-	
rary Member of the Board, 100.)	
321; la. 154; S. so. La. 33; N. so.	
La. 55.62; W. so. La. 14.92;	628 54
Hartland west, La.	24 16
Manchester, La.	42 47
Wethersfield, Asso. & fem. miss. so. 76 62	
950 28	
Ded. c. note and discount,	3 57—946 68
<i>New Haven co. west, W. Stebbins, Tr.</i>	150 27
<i>New London and vic. Ct. L. Allyn, Tr.</i>	
Stonington, Gent. 27; la. (of which	
to constitute the Rev. IRA HART	
an Honorary Member of the Board,	
50;) 56.17;	
<i>New York city and Brooklyn, W. W. Ches-</i>	
<i>ter, Tr.</i>	
<i>Tolland co. Ct. J. Barnes, Tr.</i>	125 00
Gilead, La.	3 54
Hebron, Gent.	5 50
N. Coventry, Gent.	18 45
Vernon, Mon. con.	65—28 14
<i>Uniontown, Pa. H. Campbell, Tr.</i>	
Brownsville, Asso.	80 00
Connellsburg, Asso.	48 96
Dunlap's Creek, Asso.	80 00
George's Creek, Asso.	46 66
Laurel Hill, Asso.	128 36
New Providence, Asso.	57 77
Tent, Asso.	37 47
Uniontown, Asso.	51 66
530 28	
Ded. expenses,	5 28—525 00
<i>Total from the above Auxiliary Societies.</i>	\$1,898 26
VARIOUS COLLECTIONS AND DONA-	
TIONS.	
<i>Acworth, N. H. Mon. con. 17; av. of gold</i>	
<i>heads, 4 50;</i>	21 50

Donations.—Extracts from Correspondence.

<i>Harpersfield, N. Y. Fem. orphan and tract so.</i>	16 00	<i>Braintree, Ms. A chest, from friends for</i>	70 07
<i>Haverhill, Ms. La. Jews so. for Jewish chil.</i>	11 00	<i>Dwight,</i>	40 00
<i>Holliston, Ms. Fem. benev. read so. for hea.</i>	8 33	<i>Buckland, Ms. A box, fr. Union work. so.</i>	30 00
<i>chil. at Mayhew,</i>	6 40	<i>Cambridge, N. Y. Three boxes, rec'd at Mackinaw.</i>	
<i>Keene, N. H. Mon. con.</i>	12 00	<i>Chillicothe, O. A box of clothing.</i>	
<i>Lebenon, N. H. Mon. con.</i>	12 00	<i>Cincinnati, O. Sundries,</i>	6 00
<i>Medison, East Guilford, Ct. M. f.</i>	20 00	<i>Clinton, N. Y. A box, received at Mackinaw.</i>	
<i>Miller's Place, Brookhaven, N. Y. Fem. cent. society,</i>	13 00	<i>East Bloomfield, N. Y. A barrel, rec'd at do.</i>	
<i>Milton and vic., Pa. Fem. miss. so. of Chillicothe chil.</i>	3 00	<i>Elbridge, N. Y. A box, rec'd at do.</i>	
<i>Moffit's Store, N. Y. P. Roberts,</i>	2 00	<i>Erie, Pa. Three boxes of clothing, 1 barrel dried fruit, and 2 barrels flour, for Maumee miss.</i>	
<i>Munro co., Miss. Mrs. C. Adams,</i>	49 79	<i>Fairview, Pa. Nine barrels flour, linen, flannel, &c. for Maumee miss.</i>	
<i>Montpelier, Vt. Contrib. in 1st cong. 12,64; fem. miss. so. 37,18.</i>	10 17	<i>Genesee, N. Y. A box, received at Mackinaw.</i>	
<i>Nelson, N. H. C. box, 6,37; a friend, m. f. 1,30; a friend, m. f. 2;</i>	78	<i>Glastenbury, t. 103 pr. shoes.</i>	
<i>Newark, West creek so. mon. con.</i>	50 00	<i>Greenfield, Ms. A box, t. in 2d cong. so. for Seneca mission,</i>	60 00
<i>New Rochelle and West Farms, N. Y. Assn. to constitute the Rev. J. D. WICKHAM an Honorary Member of the Board,</i>	50 00	<i>Greensburg, Pa. Two boxes fr. Mount Pleasant cong. for Maumee miss.</i>	117 81
<i>New Utrecht, N. Y. Mon. con. 3d pay. for John Beattie at Mackinaw, 10 52; to constitute the Rev. HENRY BEATTIE, (now a member for life of the U. F. M. S.) an Honorary Member of the Board, 20;</i>	30 52	<i>Holliston, Ms. A box, fr. fem. benev. read. so. for chil. at Mayhew.</i>	21 67
<i>New York city. A lady on board steam boat by Rev. C. S. Stewart, 2; a friend, 3,40; mon. con. in Spring st. chil. to constitute the Rev. HENRY C. LUDLOW an Honorary Member of the Board, 50;</i>	85 40	<i>Huntsville, Ala. Various articles, fr. ladies, rec'd at Haven.</i>	
<i>North Adams, Ms. A. Chittenden,</i>	50	<i>Lancaster, O. A box,</i>	27 87
<i>Ogdens, N. Y. Mon. con.</i>	10 00	<i>Ludlow, Vt. A box, fr. Mrs. M. Fletcher, for Rev. A. Finney, Dwight,</i>	41 47
<i>Ossego, N. Y. Mon. con.</i>	6 22	<i>Manlius, N. Y. A box, rec'd at Mackinaw.</i>	
<i>Paris, France. For Greek youths, by Mrs. Wilks.</i>	13 33	<i>New Lisbon, O. Clothing for Maumee miss.</i>	12 43
<i>Parus, N. Y. Fem. cent. so.</i>	12 75	<i>New York city. A printing press and apparatus, to be established at Maita, for printing in the Armenian language; from Knowles Taylor,</i>	220 00
<i>Pelham, N. H. Mon. con.</i>	12 48	<i>Painsville, O. Cloth, flannel, &c. for Maumee miss.</i>	
<i>Pequa, Pa. Miss M. Patton.</i>	5 00	<i>Palmyra, N. Y. A box, received at Mackinaw.</i>	
<i>Philadelphia, Pa. Ladies in 1st presb. chil. for Lemuel Wilson in the Cherokee nation,</i>	125 75	<i>Pickaway co. O. One barrel pork, a box, and 2 barrels flour.</i>	
<i>Pittsfield, N. H. Mon. con.</i>	1 50	<i>Pompey, East Hill, N. Y. A box, rec'd at Mackinaw.</i>	
<i>Pompey, N. Y. Mon. con. in 2d presb. so.</i>	4 50	<i>Portsmouth, N. H. Eight pr. shoes, fr. R. Kittredge,</i>	8 00
<i>Rensselaerville, N. Y. Fem. cent. so.</i>	24 00	<i>Rochester, N. Y. A tierce rec'd at Mackinaw.</i>	
<i>Rochester, N. Y. Mon. con. for Sept. in 1st presb. chil. \$1; do. in 2d do. 47.04; do. in 3d do. 33;</i>	131 04	<i>Sandwich, Ms. A box, fr. read. so. for Mackinaw.</i>	30 00
<i>Rush, N. Y. Cir. pray. meeting,</i>	6 06	<i>Sherburne, N. Y. A box, received at do.</i>	
<i>Salem, Ms. Mon. con. in Tab. chil.</i>	14 60	<i>Slippery Rock cong. Flannel and linen, for Maumee miss.</i>	39 23
<i>Saratoga, N. Y. Fem. asso.</i>	13 00	<i>Springfield, Pa. A bedquilt and cloth, for Maumee miss.</i>	
<i>Saratoga Springs, N. Y. Mrs. Walworth,</i>	6 54	<i>Utica, N. Y. A box, rec'd at Mackinaw.</i>	
<i>Springfield, Ms. Mon. con. in 1st par. 62,05; J. Hooker, 10; coll. at pray. meet. 16,68; Stoneham, Ms. Gent. asso. 17,09; La. asso. 24,59.</i>	83 13	<i>West Galway, N. Y. A box, rec'd at do.</i>	
<i>Sutton, Ms. Mon. con.</i>	41 68	<i>Witterville, O. One barrel pork, flax, wool, &c.</i>	
<i>Topsfield, Ms. La. asso.</i>	43 25	<i>Williamsburg, O. Clothing.</i>	9 50
<i>Trenton, N. Y. Mon. con.</i>	8 45	<i>Unknown, Three barrels of flour and a box.</i>	
<i>Troy, N. Y. Fem. juv. mite so. for Jonas Cox at Bombay, 60; C. Peirce, 26,12;</i>	1 12		
<i>Union, N. Y. J. Taylor, m. f.</i>	86 12		
<i>Utica, N. Y. Mon. con. 29,11; la. asso. (of which to constitute the Rev. S. W. BRACE an Honorary Member of the Board, 50;) 85,75; gent. asso. 40,75; A. Seward, c. box for Bombay miss. 25; Wallingford, Ct. La. asso.</i>	1 00		
<i>Wethersfield, Ms. Mon. con. for Sandw. Isl. miss. 45,42; W. Hooker, 1;</i>	180 61		
<i>West Newbury, Ms. Fem. Jews so. in 2d par. for Pal. miss.</i>	12 81		
<i>Wilton, N. H. Mon. con.</i>	10 00		
<i>Winchester, Ct. F. H.</i>	10 00		
<i>Whole amount of donations acknowledged in the preceding lists, \$4,392,70.</i>	12 00		

III. LEGACIES.

Philadelphia, Pa. Cyrus Danforth, dec'd, (\$600 having been received previously,) by L. Jewell, Exr.

300 00

IV. DONATIONS IN CLOTHING, &c.

Adams, N. Y. A box, rec'd at Mackinaw.
Amsterdam, N. Y. A box, do. do.
Auburn, N. Y. A box, do. do.
Blandford, Ms. A box, fr. ladies, for Hym bay miss.

Dear sir:—I send you enclosed fifteen dollars, as a thank offering to God for his kind and merciful providence in discovering to me, that a fire, by carelessness, had kindled in my barn, and just at the moment when human aid could have been of any avail; by which the barn with all its contents of hay and grain, was saved from destruction.

Also, I send you \$7.50, being the avails of ten bushels of rye devoted at the time of sowing;—it happening to be just one tenth part of the crop.

A. B.